

AN ^{11 v b}
Historical ACCOUNT

Of the Several ^{1016. f. 11}

English Translations

OF THE

B I B L E,

AND THE

O P P O S I T I O N

They met with from the

Church of R O M E.

By ANTHONY JOHNSON, A. M. Rector
of *Swarkston* in *Derbysire*.



L O N D O N:

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T O T H E

R E A D E R.

AMONG the many and grievous Errors we charge the Church of Rome with, the withholding from the People the Scriptures in the Vulgar Tongue, is not the least. The Artifice of this hath been very learnedly and strongly opposed by us, and the Cheat
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of it abundantly discovered. And there cannot be a plainer Evidence of the Judgment of the Universal Church in this Matter, than the early and numerous Versions of the Scriptures into all Vulgar Languages. For thus Theodoret speaks, That which was formerly uttered in Hebrew, is not only translated into the Language of the Græcians, but also the Romans, Egyptians, Persians, Indians, Armenians, Scythians, Sarmatians, and, in a Word, into all the Languages that are used by any Nation. The same is said by others. This was done not by the blind Zeal of inconsiderable Men, but the most learned Doctors of the Church were concerned herein, Origen, Chrysostome, St. Jerom, and others.

But observing we have not any continued perfect Account of Translations of the Bible into our own National Language, I purposed to collect

lest what I had observed to lie scattered up and down in our Historians, and other Writers relating thereunto. But being quickly removed to a Place where I had no Assistance of Books, but what my small Study could afford me, I gave over my Design, 'till finding in the *Historia Literaria*, an Essay on our English Translation of the Bible, and taking it to be very imperfect, I looked over my Papers, intending to publish them as an Appendix to a Discourse of our Church's, but afterwards determined to venture them Abroad alone, to see what Entertainment they should meet with.

I was induced to make them publick, not by the Solicitations of Friends, or any of the commonly pretended Reasons; but out of a natural Fondness Men usually have for their own Productions, thinking that all else should have the same; and likewise a Hope that they might provoke some one else
to

to do it to a much farther and better Purpose than I have done, or can do ; and to communicate to the Publick their Observations, that I have not met with, or not attended to ; to rectify my Mistakes, and supply my Deficiencies. Those, whose Business is only to carp and find Fault, I shall bespeak in the Words and Temper of Horace,

— Si quid novisti rectius istis,
Candidus imperti ; si non his utere
mecum.

A. J.



A N

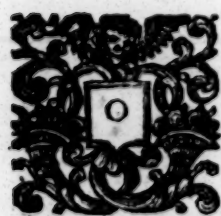
Historical A C C O U N T

Of the Several

English Translations

O F T H E

B I B L E.

 N E Thing censured by the Church of *Rome* in our Reformation, is, The committing so much Heavenly Treasure to such rotten Vessels, the trusting so much excellent Wine, to such musty Bottles ; I mean, the Version of the Scriptures into the usual Languages of the common People, and the promiscuous Liberty indulged them therein. This they charge as an Innovation of a dangerous Consequence. But the constant Current of Antiquity does affirm the contrary, which plainly shews,
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that

that the Church did neither innovate in this Act of Her's, nor deviate therein from the Word of God, or from the Usage of the best and happiest Times of the Church of Christ.

The Word of God, no doubt, was committed unto Writing, that it might be read by all that were to be directed and guided by it. The Scriptures of the *Old Testament* were first written in *Hebrew*, the Vulgar Language of the *Jews*, and read unto them publicly in their Synagogues every *Sabbath Day*, *Acts* xiii. 27. and xv. 21. The *New Testament* was writ in *Greek*, the most known and studied Language of the Eastern World, for the same Reason; and written for this End and Purpose, that Men might believe that *Jesus* is the Christ, the Son of God, and that believing they might have Life in his Name, *John* xx. 31. But being that all the Faithful did not understand these Languages, and that the Light of Holy Scripture might not be likened to a Candle hid under a Bushel, it was thought good by many godly Men in the Primitive Times, to translate the same into the Languages of the Countries in which they lived, or of which they had been Natives: Concerning which *Theodoret* (who lived in the Beginning of the fifth Century) *ad Græc. Infid. Serm. 5.* thus speaks; *We Christians are enabled to shew the Power of Apostolick and Prophetick Doctrines, which*
have

have fill'd all Countries under Heaven. For that which was formerly uttered in Hebrew, is not only translated into the Language of the Græcians, but also of the Romans, the Indians, Persians, Armenians, Scythians, Sarmatians, Ægyptians, and, in a Word, into all the Languages that are used by any Nation. For the Sacred Writ being the Foundation of the Christian Religion, upon which they built the whole System of their Morality and Doctrine, and which the Christians were obliged to read both in Publick and Private; the several Churches of the World could not be long without such Translations as might be understood by every Body.

Not to mention other Places, this was done here in *England*, by *Adelm* or *Aldhelm* the first Bishop of *Sherborn*, who translated the Psalter into the *Saxon* Tongue, about the Year 706. This *Adelm*, in his Book *de Virginitate*, praises the Nuns to whom he writ, that studying the Holy Scriptures, they had manifested their Industry and Towardliness in the daily reading of them. And *Bede*, l. 3. c. 5. *ad Anno* 634. tells us how *Aidan* (a *Scotch* Bishop, who promoted Christianity in the Kingdom of *Northumberland*, in the Reign of King *Oswald*, and fixed his See in *Holy Island*) took Care that all those that travelled with him, whether Clergy or Laity, should

spend a considerable Part of their Time in reading the Holy Scriptures : And the *Saxon Homilies* exhort the People with great Earnestness, to the frequent Perusal of the Scriptures ; and inforce the Advice from the great Benefit of that Exercise. At this Time of Day the Bible was not accounted a dangerous Book ; it was not lock'd up in an unknown Tongue, or kept under Restraint, or granted with Faculties and Dispensations. In those Days there was a Translation of the Scriptures extant in the Vulgar Language, otherwise it had been impossible for the Women to have studied them, when the Knowledge of the *Latin* Tongue was so rare in those Days, that few of the Clergy understood it ; and this *Adelm* was the first of our *English* Nation who wrote in *Latin* ; having been educated at *Rome* and in *France*. He wrote a Letter to *Egbert* (whom they also called *Ebfrid*, *Eadfrid*, and *Eckfrid*) Bishop of *Landisfern*, extant in *Wharton's Auctarium Hist. Dogmat. Usserij*, p. 351 ; in which he exhorts him, that for the common Benefit and Use of all People, the Scriptures might be put into the Vulgar Language, which *Butler* in his Book against the Vulgar Translation, says he did. And Archbishop *Usher*, in his *Historia Dogmatica*, c. 5. tells us, that the *Saxon* Translation of the Evangelists done by *Egbert*, without Distinction of Chapters, was

was in the Possession of Mr. *Rob. Bowyer*. *Wharton* in his *Anglia Sacra*, pars 1. p. 695. relates how this *Egbert* writ, for the Use of St. *Cuthbert*, whilst he was with him in his Monastery, a very fair Copy of the Four Evangelists in *Latin*; which *Ethelwold* his Successor beautified with Gold and Precious Stones, to which *Aldred* a Priest added a *Saxon* Interlineary Translation, to be seen in *Cotton's* Library. *Egbert* dyed Anno 721.

Bede, who flourished about the Beginning of the Eighth Century, spent his whole Time in Study and Devotion, wrote a great many Tracts: his last is said to be the Translation of St. *John's* Gospel into *English*; and *Afferius* tells us, the last Sentence was finished, when he was expiring. But *Cuthbert* in his Letter concerning his Death, recorded in his Life, says, he went no farther than these Words, *But what are those among so many*, John vi. 9. *Fox* tells us, out of the Preface before the ancient Bibles, that *Bede* translated the whole Bible, into the *Saxon* Tongue: And *Caius* in his Book *de Antiq. Cantab.* l. 1. relates the same. *Bale* says he translated the Gospel of St. *John*, the *Psalter*, and other Books of the Holy Scriptures into *English*.

Ingulphus is his History, Cent. 1. c. 83. makes mention of St. *Guthlack's* *Psalter*: He lived at the same Time with *Adelm*,
was

was the first *Saxon* Anchoret; and gave Occasion to the founding the Monastery of *Croyland* by *Ethelbald* King of *Mercia*, in the Place where he had erected his Cell. *Lambert* in *Respon. ad* 26. *Art. Epis.* says, he saw his *Psalter* in the *Saxon* Tongue, among the Records belonging to the Abby of *Croyland*. And there is in the Publick Library in *Cambridge*, a Translation of the *Psalms* in *Latin* and *Saxon*; and another very old *Latin* Translation, with an Interlineary *Saxon* Version in Sir *Rob. Cotton's* Library, in the same Character with the Charter of King *Ethelbald*, bearing Date *Anno* 736, as Archbishop *Usher* tells us, *Hist. Dog. p.* 104.

King *Alfred*, in his Letter to *Wulffig* Bishop of *London*, prefixed to his Translation of *Gregory the Great's Pastoral*, observes that the Bible written in *Hebrew*, was translated into *Greek* and *Latin*; and that all Christendom had some Part of the Inspired Writings turned into their own Language. For this Reason he caused to be translated the *Old* and *New Testament* into the *English* Tongue. He undertook the Translation of the Book of *Psalms* himself, but dyed *Anno* 900. when it was about half finished. This was published with the *Latin* Interlineary Text, by *John Spelman* in *Quarto*, *London* 1640. There is also another *Saxon* Interlineary Translation of

of the *Psalter* in the Library at *Lambeth*, which seems to be little later than the Time of King *Alfred*. And that we may see how strong that King's Inclinations were to provide for the Security of Religion, and to promote the Happiness of his People; he informs *Wulfsig* that he had a Design that all the *English* who had any thing of Circumstances, or Sufficiency, should be obliged to educate their Children to read *English*, before they put them to any Trade; and if they intended to have them prefer'd to any Degree of Notice and Consideration, they should get them instructed in *Latin*. Several other Translations of the *Psalms* were made afterwards, and of the *New Testament*. One of the last in the *Saxon* Tongue Archbishop *Usher* informs us, is in *Bennet College* Library; and that another old *Saxon* Translation of the Four Evangelists, was printed at *London* Anno 1571, wherein the several Portions appointed to be read on Sundays and Holy-Days, were marked out. Such was the Care of the Church of *England* then, to instruct the People committed to Her Charge in Matters of Religion; that as often as there was any considerable Change made in the Vulgar Tongue, there were made new Translations of the Scriptures, Offices, and Homilies for the Publick, so far was she from thinking Ignorance to be the Mother of Devotion.

For

For a Proof of this, Mr. *Wharton* offers a *Saxon English* Manuscript in *Lambeth* Library, wherein are contained fourteen Homilies, several other Treatises, the Lord's Prayer, the Apostles Creed, with large Explanations, in a Dialect very different from the old *Saxon*, but somewhat near to our present *English*, as it was spoken after the *Norman* Invasion: And he looks upon those various Readings collected from four Manuscripts, which *Spelman* published with *Alfred's Psalter*, to be so many different Translations.

Bale, *Script. Brit. cent. 2. c. 27.* relates how King *Athelstan* caused the Holy Scriptures to be translated out of the *Hebrew*, into the *English Saxon* Tongue by certain *Jews*, who ('tis probable) had been converted to Christianity, and quotes *Malmesbury* for a Witness. This Archbishop *Usher* places to the Year 930.

Elfric or *Elfred* Abbot of *Malmesbury*, and afterwards *Anno 995.* Archbishop of *Canterbury*, translated the *Pentateuch*, *Joshua*, *Judith*, Part of the Books of *Kings*, *Hester*, and *Maccabees*; he dyed 1006. He hath a Preface before the Book of *Genesis*, in which he answers that common Objection against translating the Scriptures, taken from the evil Use unlearned and ignorant Persons may make of them. And altho' the *Latin* Tongue was then generally used

used in Divine Offices, yet the Tyranny of the *Romish* Church had not then so far prevailed, as to detain the People in a brutish Ignorance; but that the whole Order of Divine Service might be understood by all, the Missal was published with *Latin* on one Side, and *English* (that is the *Saxon*) on the other, one of which is preserved in *Bennet* College Library in *Cambridge*. The Five Books of *Moses*, *Josbua*, *Judges*, of *Elfric's* Translation, Primate *Usher* tells us are preserved in *Cotton's* Library; as there is also a *Psalter* with several Hymns of the *Old* and *New Testament*, with the Apostles and *Athanasian* Creed, with an *English* Interlineary Translation. The Book was written *Anno* 1049, as it is noted at the latter End of it.

Certainly, whatever the *Romanists* may imagine the Translation of the Scriptures, and their Offices, were no less necessary to the Clergy, than the common People. The Priests Lips, say they, should keep Knowledge, and the People should seek the Law at his Mouth; depend upon him with an implicit Faith, and a blind Devotion: But what if the Priest neither understands the Scriptures nor his Prayers? Then, if ever, the Blind leads the Blind. At this Time Learning was at a very low Ebb, as is manifest from King *Alfred's* Letter to Bishop *Wulfsig* in Mr. *Wharton's Auctarium*. In-

deed (says he) Knowledge is so entirely vanished from the *English*, that there are very few of the Clergy on this Side of the *Humber*, that can either translate a Piece of *Latin*, or so much as understand their common Prayers, so as to give the Meaning of them in their Mother Tongue. Nay, they were so few that he could not find one that could do it on the South of the *Thames* when he began to reign. And *Mathew Paris* in the Life of the Conqueror says, *Clerici quoque & Ordinati adeo liberatura carebant, ut cæteris essent stupori, qui Grammaticam didicissent.* To this Degree of Ignorance they were sunk, that the *Latin* was become an unintelligible Language.

Long before *Wickliff's* Translation some Hundred Years, (as *Tho. James* conjectures, *Cor. Fa. p. 225.*) came forth a Translation of the whole Bible in *English*, whereof they have three Copies in *Oxford*, one in the Publick Library, one in *Christ Church* Library, and the other in *Queen's College*. This Archbishop *Usher* places to the Year 1290. Before it is a large Preface, and in it the Translator treats of the Authority and Use of the Holy Scriptures, reckons the Canonical Books according to the *Hebrews*; tells us how he had compared several Copies, consulted the Expositions of the Fathers, and the Glosses of learned Men; recommends the Study of them to all, both
Men

Men and Women, to the Learned and Unlearned; and laments the Obstinacy of the Clergy, in opposing it: He says, they dote that condemn the translating the Scriptures into the Mother Tongue, since they were written for our Learning, and *Christ* commanded that the Gospel should be preached to all Nations; and there had been innumerable Translations made in most of the known Languages. This Translation Mr. *Wharton* in his *Auctarium ad Anno 1290* believes to be erroneously adscribed to *Wickliff*, in all the Manuscripts that he had seen, those Inscriptions, he judges, were after added by unwary Readers, who meeting with an Anonymous Translation, immediately father'd it upon *Wickliff*, whose Name was famous amongst the *English* Interpreters; and rather thinks it belongs to *Trevisa*. About the Year 1340 *Richard Hampole* made an *English* Translation of the *Psalms*, and commenting upon those Words of the *Psalmist*, *And take not the Word of thy Truth utterly out of my Mouth*, Psal. cxix. 43. declared his Judgment concerning the Necessity of the Scriptures in the Vulgar Language.

Richard Fitz-Ralph, commonly called *Armachanus*, is said to have translated the Bible into *Irish*: He was first Archdeacon of *Litchfield*, then made Chancellor of *Oxford*, and afterwards promoted to the

Archbishoprick of *Armagh* in *Ireland*, Anno 1347. and died Anno 1360.

About the same Time *John Thursby* Archbishop of *York*, a Prelate of great Piety and Learning, published a Manual in *English* for the Instruction of his Diocese; it's an Exposition upon the Creed, the Lord's Prayer, and Ten Commandments; wherein he condemns the Prelates and Clergy, who then began to withhold the Use of the Scriptures from the People. He died Anno 1373.

John Trevisa, Vicar of *Berkley* in *Cornwall*, at the Desire of his Patron the Lord *Berkley*, translated the *Old* and *New Testament* into the *English* Tongue. This Archbishop *Usher* places to the Year 1360, but Mr. *Wharton*, with better Reason, to 1387. This did not bring him under any Persecution; for notwithstanding he liv'd almost Ninety Years, we do not find him disturbed for any Singularities of Opinion, as they were then counted. He died 1397.

God also stirred up *Wickliff* to translate the same again out of the *Latin* of St. *Jerom*, into the *English* of those Times, about the Year 1380, the *Saxon* Tongue being not then commonly understood. He set a large Preface before it, in which he reflected severely on the Corruptions of the *Romish* Clergy, and condemned the worshipping of Saints and Images, denied the Corporal Pre-

Presence of Christ's Body in the Sacrament, and exhorted all People to the Study of the Scriptures. His Bible, with his Preface, was well received by a great many, who were led into these Opinions rather by the Impressions which common Sense and plain Reason made on them, than by any deep Speculation or Study.

Wickliff, commonly called the Apostle of *England*, was one of the most eminent Divines of his Time, says *Knighton*, Professor of Divinity in *Oxford*, and preferred to the Wardenship of *Canterbury* College by the Founder Archbishop *Islip*, but was afterwards turned out by Archbishop *Langham*; who also got an Order from King *Richard* the 2d. to the University to banish him, which it complied with. *Wickliff* being thus persecuted, and his Doctrines condemned by a Synod at *London*, went into *Bohemia*, but afterwards returned into *England*, and lived the Remainder of his Time, and died undisturbed at his Parish of *Lutterworth* in *Leicestershire*, Anno 1384. His Bones were dug up Forty Years after, and ordered to be burnt, by a Decree of the Council of *Constance*, and his Ashes cast into the next River Anno 1428, thinking thereby to damn and obliterate his Memory.

Against this Translation (after it had been ordered to be burnt) *Butler*, a Franciscan,

can, wrote his Treatise *Anno* 1401, wherein he alledges, that the promiscuous Use of the Scriptures hath been a great Occasion of Errors and Heresies, and therefore they ought to be withheld from the People. About the same time one *Sillby* preached a Sermon at *Paul's Cross* before the Bishop of *London* on this Subject: He was opposed by some, who objected to him the Authority of many learned Men; among the rest of *Hampole* before mentioned. They also applied to him that Saying of St. *Paul's* to *Elymas* the Sorcerer, *Acts* xiii. 10. *O full of Subtlety and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right Ways of the Lord?*

Fox, in his Preface before his Edition of the *Saxon Gospels*, printed *Anno* 1571, tells us; that in a Parliament in the Reign of *Richard* the 2d. a Bill was brought in for prohibiting all Bibles in the *English* Tongue, but was thrown out: *John Duke of Lancaster*, a Favourer of *Wickliff*, inveighed sharply against it, saying, We will not be the Dregs (the Tail) of all Mankind, seeing other Nations have the Law of God (which is the Rule of our Faith) in their own Tongues; which (with an Oath) he said he would maintain against those that brought in the Bill. Others added, that if the Gospel in the *English* was the Cause of Errors

Errors and Heresies in the World ; let them consider that there were more Hereticks amongst the *Latins*, than amongst those that used any other Translation ; for the Popes Decrees reckon up Sixty-Six Hereticks that use the *Latin*. This Primate *Usher* places to the Year 1390.

Anno 1394. Ann Sister to *Wenceslaus* King of *Bohemia*, and Queen to *Richard* the 2d. King of *England*, died ; at whose Funeral *Thomas Arundel*, at that Time Archbishop of *York*, made her Funeral Oration ; in this he especially commended her, for that she, tho' a Foreigner (a *Bohemian*) constantly studied the Four Gospels, which she read in the *English* Tongue, with some learned Comments thereon.

It seems there were then extant, various Translations of the Bible, and that several others besides *Wickliff* had undertaken that Work. So then it is no Innovation to translate the Scriptures ; and less to suffer those Translations to be promiscuously read by all Sorts of People. It was, we know, severely imputed to the Scribes and Pharisees by our Saviour, that they took from the People the Key of Knowledge, by their false Glosses and Interpretations, *Luke xi. 52* ; but they never attempted what hath been since practised by the Church of *Rome*, to take away the Ark of the Testament itself, and cut off not only the Efficacy, but the

the very Possession of the Word of God from the People ; as if they were so afraid they should understand them, that they dare not suffer them so much as to be acquainted with them. For in the Year 1407, says Archbishop *Usber*, 1406, says Archbishop *Parker*, 1408, says *Linwood* and *Collier*, *Arundel* Archbishop of *Canterbury* in a Synod held at *Oxford* to give a Check to the Progress of the *Lollards*, decreed in these Words, Can. 7. *It is a dangerous Thing, as St. Jerom assures us, to translate the Scriptures, it being very difficult in a Version to keep close to the Sense of the Inspired Writers ; for by the Confession of the same Father, he had mistaken the Meaning of several Texts. We therefore constitute and ordain, that from hence-forward no un-authorized Person shall translate any Part of Holy Scripture into English, or any other Language, under any Form of Book or Treatise ; neither shall any such Book, Treatise, or Version, made either in Wickliff's Time, or since, or which hereafter shall be made, be read either in Whole or in Part, Publickly or Privately, under the Penalty of the Greater Excommunication, till the said Translation shall be approved either by the Bishop of the Diocese, or a Provincial Council, as Occasion shall require. And whosoever shall do contrary hereunto, shall be punished as an Encourager of*
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Heresies and Errors. Whereupon ensued grievous Persecutions.

The Words seem to intimate, that there were *English* Translations of the Bible more antient than that of *Wickliff*, and that the Use of them had never been by any Law prohibited before. *Gascoign* in his Dictionary makes this Observation on the manner of *Arundel's* Death; that he was seiz'd with a Distemper in his Tongue, so that he could neither swallow nor speak for some Days before he died, which many looked upon as a Judgment upon him for not suffering the Scriptures to be read in his Time.

The reading of *Wickliff's* Translation was prohibited, as appears by this Canon, not simply as a Version in the Vulgar Tongue, but as disapproved by the Church, because the Translator was not thought to have rendered the Original faithfully; and according to the full Import and true Meaning of the Text, or at least because it was not a Work of Authority, it being not thought convenient to allow every private Person the Liberty of translating the Scriptures. Archbishop *Arundel*, one would think, could not be of Opinion, that it was simply unlawful to render, or to read the Holy Scriptures in the Vulgar Tongue; because he had justly applauded Queen *Ann* for reading them (as was before observ'd) and in those very Constitutions which prohibit the

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reading

reading of *Wickliff's* Books, or any other Version by Persons unauthorized, it is declared, this Prohibition should only continue in Force, 'till such Translation should be approved by a Provincial Council, or the Bishop of the Diocese; which supposes in the Judgment of that Prelate, there might be Reason why such Translation should be approved, when faithfully done, and by Persons duly authorized to that end.

About this Time Pope *Alexander* the 5th condemned all Translations of the Scriptures in the Vulgar Tongue, of whom it was prophesied, that in the Year 1409 one should arise, that should persecute the Gospel, Epistles, and Faith of Christ.

Stow records, that *Reginald Peacock*, Bishop of *Chichester*, spent many Years in translating the Scriptures into *English*, for which (amongst other Heretical Opinions) he was prosecuted by the Bishops, and deprived of his See *Anno* 1457. But Mr. *Wharton* in his *Auctarium*, p. 444. says, this is a manifest Mistake, whereas there is no Mention of any thing of this in the Catalogue of his Writings, published by himself a little before his Death. Neither doth any thing of this appear in the Articles exhibited against him, which would not have been omitted, it being a Crime condemned in the Synod at *Oxford*, in the Beginning of this Century by Archbishop *Arundel*.
Never-

Nevertheless he taught they ought to be translated for the Use of all, as appears from several Places in his Writings; that they are a Privilege and Right of every Member of the Christian Church, which cannot, without Impiety to God, and Injustice to it and them, be taken away and impeach'd, tho' some should make a wrong Use of them; and exhorts all to the diligent Reading of them.

Men and Women were now frequently delated (amongst other Articles) for reading the *New Testament* in *English*, condemned by the Church, and delivered over to the Secular Magistrate to be punished. But this did not produce the designed Effect. This Cruelty was looked on as an Evidence of a weak Cause; this Method wrought only on Peoples Fears, and made them more cautious and reserved, but did not at all work on their Reasons or Affections. The Corruptions of the Church of *Rome* in her Worship and Doctrine were such, that a very small Proportion of common Sense, but with a transient Look on the *New Testament*, discover'd them, and laid open the Impostures with which the World had been abused.

On the spreading of *Luther's* Doctrine in the Reign of King *Henry* the 8th, *William Tyndal* alias *Hickins*, bred first in *Oxford*, then in *Cambridge*, being molested and

vexed by the *Romish* Priests upon the Account of Religion, was forced to leave the Realm, and travelled into the farther Parts of *Germany*, where he conversed with *Luther* and other learned Men of those Parts. After some Time he came down into the *Netherlands*, and fixed at *Antwerp*; where, considering with himself how to reduce his Brethren and Country-men of *England* to the same State and Understanding of God's Holy Word and Truth, which the Lord had endued him withal, thought no Way or Means more likely to conduce thereunto, than if the Scriptures were translated into the Vulgar Tongue, that the poor People might also read and see the plain Word of God. Whereupon he began with the *New Testament*, and, with the Help of one *John Fryth*, translated it out of the *Greek* Original, Finished, Printed, and Published it; to which he added some short Glosses. *Fryth* was bred at *Cambridge*, where he made a considerable Proficiency in the *Latin* and *Greek* Languages. His Parts and Improvements made him taken Notice of by Cardinal *Wolsey*, who designed him, with some other Persons of Eminence, for his new Foundation of *Christ's-Church* in *Oxford*; but in *July* 1552, he was burnt in *Smithfield* for an Heretick. This is the first Time the Holy Scriptures were printed in *English*, (and that was only the *New Testa-*

Testament) but written Copies thereof, of *Wickliff's* Translation, there were long before, and many : This was printed in some Foreign Parts, perhaps at *Hamborough* or *Antwerp*, about the Year 1526; for in this Year Cardinal *Wolfey* and the Bishops consulted together for the prohibiting the *New Testament* of *Tyndal's* Translation to be read, and published a Prohibition against it in all their Dioceses; alledging, that some of *Luther's* Followers had erroneously translated the *New Testament*, and had corrupted the Word of God, by a false Translation and Heretical Glosses : therefore they required all Incumbents to charge all within their Parishes, that had any of these, to bring them in to the Vicar General, within Thirty Days after that Premonition, under the Pains of Excommunication, and incurring the Suspicion of Heresy. This Year also *Tonstal* Bishop of *London*, and Sir *Tho. More* bought up almost the whole Impression, and burnt them at *Paul's* Cross. This first Translation of *Tyndal's*, *Garrat* (alias *Garrard*) Curate of *Hony-Lane* (afterwards burnt for Heresy) dispersed in *London* and *Oxford* amongst the Scholars.

After this *Tyndal* took in hand to translate the *Old Testament*, and finishing the Five Books of *Moses*, with Prologues prefixed before every one, and minding to print the same at *Hamborough*, failed thitherward;

ward; but, by the Way, on the Coast of *Holland* suffered Shipwreck, where he lost all his Books, Writings, and Copies, which doubled his Pains. He came in another Ship to *Hamborough*, where he lighted on the Help of *Miles Coverdale*, a *Yorkshire* Man born, who had some time been Fryer of the Order of *St. Austin*, but being convinced of the Errors and Superstition of that Church and Fraternity, went into *Germany*, and for the most Part lived at *Tubing*, an University belonging to the Duke of *Saxony*, where he received the Degree of Doctor; but returning into *England* the first Year of King *Edward* the 6th, and growing into great Esteem for Piety and diligent Preaching, he was made Bishop of *Exeter* Anno 1551. In Queen *Mary's* Time he was taken into Custody, and there remained a considerable Time; but at the Intercession of the King of *Denmark*, he was set at Liberty, and permitted to go beyond Sea: Settling at *Geneva*, he there became so fond of *Calvin*, and his Opinions, that upon his Return under Queen *Elizabeth*, tho' he assisted at the Consecration of Archbishop *Parker*, yet he refused to conform to the Liturgy and Ceremonies, and not returning to his Bishoprick, settled himself in *London*, and there leading a private Life, died a very old Man, and was buried in *St. Magnus* Church near *London* Bridge. This Man
 assisted

assisted *Tyndal* in translating the whole Five Books of *Moses*, from *Easter* 'till *December*, about the Year 1529, and they went safely through their Work.

Tyndal's Translation of the *New Testament* had great Authority and Influence; of which the Bishops made great Complaints, and said it was full of Errors. And *Tonstal* being at *Antwerp* in the Year 1529, as he returned from his Embassy at the Treaty of *Cambray*, sent for one *Austin Packington*, an *English* Merchant there, and desired him to see how many *New Testaments* of *Tyndal's* Translation he might have for Money. *Packington*, who was a secret Favourer of *Tyndal*, told him what the Bishop proposed. *Tyndal* was very glad of it, for being sensible of some Faults in his Work, he was designing a new and more correct Edition; but wanting Money, and the former Impression being not sold off, he could not go about it. So he gave *Packington* all the Copies that lay in his Hands, for which the Bishop paid the Price, brought them over, and burnt them publickly in *Cheapside*. This *Collier* calls an odd Story, and makes this Reflection on it: Thus *Packington* cheated Bishop *Tonstal* of his Money, and *Tyndal* received it. *Coll. Eccles. Hist. Vol.*

2. p. 22.

The Burning of these Books had such an hateful Appearance in it, being generally called

called the Burning of the Word of God; that People concluded from thence, that there must be a visible Contrariety between this Book, and the Doctrines of those who so used it; by which both their Prejudice against the Clergy, and their Desire of reading the *New Testament* were increased.

Upon this, *Tyndal* revised his Translation of the *New Testament*, corrected it, and caused it again to be printed, *Anno* 1530. The Books, finished, were privately sent over to *Tyndal's* Brother, *John Tyndal* and *Thomas Patmore* Merchants, and another young Man, and were received and dispersed by them; for which having been taken up by the Bishop of *London*, they were adjudged in the Star-Chamber, Sir *Thomas More* being then Lord Chancellor, to ride with their Faces to the Horse Tail, having Papers on their Heads, and the *New Testaments* and other Books, which they had dispersed, to be hanged about them, and at the Standard in *Cheapside*, themselves to throw them into a Fire made for that purpose, and then to be fined at the King's Pleasure, which Penance they observed; the Fine set upon them was heavy enough, 18840 Pounds and 10 Pence.

At the same Time *Constantine*, one of *Tyndal's* Associates, being taken in *England*, the Lord Chancellor *More*, in a private Examination, promised that no Hurt should be done

done him, if he would reveal who encouraged and supported them at *Antwerp*; which he accepted of, and told him, that the greatest Encouragement they had, was from the Bishop of *London*, who had bought up half the Impression.

When the Clergy condemned *Tyndal's* Translation of the *New Testament*, they declared, they intended to set out a new Translation of it, which many thought was truly never designed, but only pretended, that they might restrain the Curiosity of seeing *Tyndal's* Works, with the Hopes of one that should be authorized. For on the 24th of *May* 1530, there was a Form of a Writing drawn and agreed to by Archbishop *Warham*, Chancellor *More*, Bishop *Tonstal*, and many Canonists and Divines, which every Incumbent was commanded to read to his Parish, as a Warning to prevent the Contagion of Heresy; the Contents of which were, (as far as concerns this Business) That the King having called together many of the Prelates, with other learned Men out of both Universities, to examine some Books lately set out in the *English* Tongue, they had agreed to condemn them, as containing several Points of Heresy in them; and it being proposed to them, whether it was necessary to set forth the Scriptures in the Vulgar Tongue, they were of Opinion, that tho' it had been sometimes

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done, and the Holy Fathers of the Church thought meet and convenient to put them into the common Peoples Hands, yet at this Time it was not necessary ; and that the King and the Prelates, in not suffering the Scriptures to be divulged and communicated to the People in the *English* Tongue, did well ; but that the King would cause the *New Testament* to be by learned Men faithfully and purely translated, to the intent he might have it in his Hands, ready to give to his People, as he might see their Manners and Behaviour meet, apt, and convenient to receive the same.

This Year also the Bishops had procured of the King a Proclamation to be set forth for the prohibiting and abolishing of divers Books, amongst which is the *New Testament* of *Tyndal*.

Tyndal having disposed his Business at *Hamborough*, and returned to *Antwerp*, proceeded in translating the *Old Testament*, and did as far as *Nehemiah* inclusively, but translated none of the Prophets, save *Jonah*, being prevented by Death. Probably he rendred the *Old Testament* out of the *Latin*, having little or no Skill in the *Hebrew*. None will deny that many Faults needing Amendment are found in his Translation, which is no Wonder to those that consider, 1st, That such an Undertaking was not a Task for a Man, but Men. 2^{dly}, *Tyndal* being

ing an Exile, wanted many Accommodations. 3dly, His Skill in *Hebrew* was not considerable; yea, generally, Learning in Languages, was then but in its Infancy. 4thly, Our *English* Tongue was not improved to that Expressiveness at which it is now arrived. But yet what he undertook, was to be commended as profitable; wherein he failed, to be excused as pardonable, and to be attributed rather to the Account of that Age, than of the Author himself: His Pains were useful, had his Translation no other Good, but to help towards the making of a better, our last Translators having it in express Charge from King *James*, to consult *Tyndal's* Translation.

When the Testament of *Tyndal's* Translation came over into *England*, the Popish Clergy were extreamly incensed; some said, *It was not possible to translate the Scriptures into English*; Some, *That it was not lawful for the Lay People to have them in their Mother Tongue*; Some, *That it would make them all Hereticks*. And to the Intent to induce the Temporal Rulers also to their Purpose, they said, *That the translating thereof would make Men rebel against the King*. Moreover they scanned and examined every Tittle and Point in the said Translation in such sort, and so narrowly, that there was not one [i] therein, but if it lacked a Tittle over its Head, they did

note it, and number it to the ignorant People for an Heresy. But yet some were not so much angry with the Text, as with *Tyndal's* Comment, his Preface before, and Notes upon the same. In fine, they did not only procure his Book to be burnt in *St. Paul's Church-Yard*, (for *Stokesly* Bishop of *London* caused all the *New Testaments* of *Tyndal*, and many other Books, which he had bought up, to be openly burnt) but also their Malice contrived and affected the strangling and burning of *Tyndal* in *Flanders*, Anno 1536. So that this Work met with great Discouragements; which was not strange, especially considering that it happened in such a Time, when many printed Pamphlets did disturb the State (and some of them of *Tyndal's* making) which seemed to tend unto Sedition, and the Change of Government.

The Papal Power being taken out of the Way, and the King's Supremacy settled in Parliament in *November* 1534, a Way was opened for Reformation of Errors and Abuses in Religion. Archbishop *Cranmer*, upon his first Entrance upon his Dignity, had it much in his Mind, to get the Holy Scriptures put into the Vulgar Language, and a Liberty for all to read them; for the accomplishing of which, he let slip no Opportunity; and one was shortly afforded him. The Clergy (as was before observed) when
they

they procured Tyndal's Translation to be condemned and suppressed, gave out, that they intended to make a Translation into the Vulgar Tongue; yet it was afterwards, upon a long Consultation, resolved, that it was free for the Church to give the Bible in a Vulgar Tongue, or not, as they pleased, and that the King was not obliged to it. Upon which those that promoted a Reformation, made great Complaints, and said, *That it was visible the Clergy knew there was an Opposition between the Scriptures, and their Doctrines; that they had first condemned Wickliff's Translation, and then Tyndal's. And tho' they ought to teach Men the Word of God, yet they did all they could to suppress it. It was now therefore generally desired, that if there were just Exceptions against what Tyndal had done, these might be mended in a new Translation.* These, and the like Arguments, were very plausible, and wrought much on all that heard them, who plainly concluded that those who denied the People the Use of the Scriptures in the Vulgar Tongue, must needs know their Doctrine and Practices to be inconsistent with them. Upon these Grounds, *Cranmer*, who was projecting the most effectual Means for promoting a Reformation of Doctrine, moved in Convocation *Anno 1535*, that they should petition the King for leave to make a Translation of the Bible,

ble, by some learned Men of his Highness's Nomination. *Gardiner* Bishop of *Winchester* and all his Party opposed it, both in Convocation, and in Secret with the King. But *Cranmer's* Party prevailed in the two Houses of Convocation, and so they petitioned the King, that he should give Order to some to set about it. And as this good Motion was made in the House by the Archbishop, so they agreed upon him to carry their Petition. To this again great Opposition was made at Court. Some on the one Hand told the King, *That a Diversity of Opinions would rise out of it, and that he could no more govern his Subjects, if he gave way to that.* But on the other Hand it was represented, *That nothing would make his Supremacy so Acceptable to the Nation, and make the Pope more Hateful, than to let them see, that whereas the Popes had govern'd them by a blind Obedience, and kept them in Darkness, the King brought them into Light, and gave them the free Use of the Word of God; and that nothing would more effectually extirpate the Pope's Authority, and discover the Impostures of the Monks, than the Bible in English, in which all People would clearly discern there was no Foundation for those Things.* These Arguments, joined with the Power Queen *Ann* had in his Affections, were so much considered by the King, that he gave Orders for setting about it immediately.

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The Archbishop, whose Mind ran very much upon bringing in the free Use of the Scriptures among the People, and by *Cromwell's* Means having got leave (as we have heard) from the King, that it might be done and printed, put on vigorously the Translation. And that it might not be prohibited, as it had been before, upon Pretence of the Ignorance or Unfaithfulness of the Translators, he proceeded in this Manner. First he began with the Translation of the *New Testament*, taking an old *English* Translation thereof, which he divided into Nine or Ten Parts, causing each Part to be written at large in a Paper Book, and then to be sent to the best learned Bishops and others, to the Intent that they should make a perfect Correction thereof: And when they had done, he required them to send back their Parts, so corrected, to him to *Lambeth*, by a Day limited for that Purpose. And the same Course, it is probable, he took with the *Old Testament*. *The Acts of the Apostles* was sent to *Stokesly* Bishop of *London*, to oversee and correct. When the Day came, every Man sent to *Lambeth* their Parts corrected, only *Stokesly's* Portion was wanting. My Lord of *Canterbury* wrote to the Bishop a Letter for his Part, requiring him to deliver it unto the Messenger his Secretary. He received the Archbishop's Letter at *Fulham*, unto which he made this Answer,

Answer, *I marvel what my Lord of Canterbury meaneth, that thus abuseth the People, in giving them Liberty to read the Scriptures, which doth nothing else but infect them with Heresy. I have bestowed never an Hour upon my Portion, nor ever will, and therefore my Lord shall have this Book again, for I will never be guilty of bringing the simple Folk into Error.* My Lord of Canterbury's Servant took the Book, and brought the same to *Lambeth* unto my Lord, declaring my Lord of *London's* Answer. When the Archbishop perceived that *Stokesly* had done nothing therein, *I marvel*, saith he, *that my Lord of London is so froward, that he will not do as other Men do.* Mr. *Thomas Lawney* Chaplain to the old Duke of *Norfolk* standing by, and hearing the Archbishop speak of *Stokesly's* Untowardliness, said, *I can tell your Grace, why my Lord of London will not bestow any Labour or Pains this Way; your Grace knoweth well, that his Portion is a Piece of the New Testament: But he being persuaded that Christ had not bequeathed him any Thing in his Testament, thought it mere Madness to bestow any Labour or Pains, where no Gain was to be gotten. And besides this, it is the Acts of the Apostles, which were simple poor Fellows, and therefore my Lord of London disdained to have to do with any of them.* The Archbishop could not see his Desire effected by
those

those Men, 'till it was happily done by other Hands.

Anno 1537, the Bible, containing the *Old and New Testament*, called *Matthews's Bible*, of *Tyndal's* and *Rogers's* Translation, came forth. It was printed by *Grafton* and *Whitchurch* at *Hamborough*, to the Number of 1500 Copies, amounting to 500 Pounds, a great Sum in those Days. The Corrector of the Press was *John Rogers*, a learned Divine; he had his Education in *Cambridge*; was afterwards Chaplain to the *English* Factory at *Antwerp*; flourished a great while in *Germany*, and was Superintendant of a Church there: he was afterwards Prebendary of *St. Paul's* in King *Edward* the 6th's Time, but being tinctured with a Foreign Leaven, was unconformable to the Liturgy, and Ceremonies of our Church; however he became the first Martyr in the next Reign. *William Tyndal*, with the Help of *Miles Coverdale*, had translated Part of it (as I before noted) and what they did had been printed *Anno 1532*. The Whole was finished and printed *Anno 1535*, with a Dedication to King *Henry* the 8th by *Miles Coverdale* (*Tyndal* being then in Prison) and was called *Coverdale's Bible*. The Year following, viz. 1536. *Cromwell*, the King's Vicegerent, published his Injunctions to the Clergy; the Substance of the Seventh was, *That every Parson or Proprietary*

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tary of a Church, should provide a Bible in Latin and English to be laid in the Choir, for every one to read at their Pleasure. But here they were to precaution the People against falling into Controversy about difficult Passages. They were to exhort them to Modesty and Sobriety in the Use of this Liberty; and where they found themselves intangled, to apply to Persons of Learning and Character. After this, a second Impression was design'd, but before it could be finished, *Tyndal* was put to Death in *Flanders* for his Religion; and his Name then growing into Ignominy, as one burnt for an Heretick, they thought it might prejudice the Book, if he should be named for the Translator thereof, and so they used a feigned Name, calling it *Thomas Matthews's Bible*, tho' *Tyndal*, before his Death, some say, had finished all but the *Apocrypha*, which was translated by *Rogers*, but others say, he had gone no farther than the End of *Nehemiah*. *Bale* says, *Rogers* translated the Bible into *English*, from *Genesis* to the End of the *Revelations*, making Use of the *Hebrew, Greek, Latin, German, and English* (i. e. *Tyndal's*) Copies. He added Prefaces and Marginal Notes out of *Luther*, and dedicated the whole Book to King *Henry* the 8th, under the Name of *Tho. Matthews*, by an Epistle prefixed, minding to conceal his own Name. In this Edition

Edition there was a special Table collected of the Common Places in the Bible, and Texts of Scripture for proving the same; and chiefly the common Places of the Lord's Supper, the Marriage of Priests, and the Mass, of which it was there said, that it was not to be found in Scripture.

When *Grafton* had finished this Work, he presented it to the Lord *Cromwell* and the Archbishop, who liked very well of it. *Cromwell* at the Archbishop's Request, presented it to the King, and obtained that the same might be both bought and used by all indifferently; for which the Archbishop was full of Gladness and Gratitude, and wrote two Letters to him soon after one another, assuring him, *That, for his Part, it was such a Content to his Mind, that he could not have done him a greater Pleasure, if he had given him a Thousand Pounds.* *Grafton* also writ his Letter of Thanks for the Countenance and Assistance he gave to this pious Work all along, and those that were concerned and imployed in the doing of it; and for procuring the King's gracious Licence, which was thought fit to be signified in the Title Page in Red Letters, thus, *Set forth with the King's most gracious Licence:* But several would not believe that the King had licenced it, and therefore he desired further of *Cromwell*, that he would get it licenced under the Privy-Seal, which would

be a Defence for the present, and for the future. And as the Printer had addressed to *Cromwell* for the Privy-Seal, so he apprehended now a farther Need of the Corroboration of Authority, upon another Account: For some observing how exceedingly acceptable the *English* Bible was to the common People, were designing to print it in a less Volume, and a smaller Letter, whereby it would come to pass that *Grafton* would be under-fold, and so he and his Creditors would be undone: And besides, it was like to prove a very ill Edition, and very erroneous, because the Printers here were generally *Dutchmen*, that could neither speak nor write tolerable *English*; nor, for Covetousness, would they allow any learned Man any thing at all to oversee and correct what they printed. Therefore he desired one Favour more of the Lord *Cromwell*, viz. to obtain for him of the King, that none should print the Bible for three Years but himself. And for the better and quicker Sale of his Books, he desired also, that by his Command, in the King's Name, every Curate might be obliged to have one, that they might learn to know God, and instruct their Parishioners; and that every Abby should have Six, to be laid in several Places of the Convent.

The Holy Bible was now published, and appointed to be had in every Parish Church,
by

by *Cromwell's* Injunctions published *Anno* 1538. The same Year the Church of *Hereford* being vacant by the Death of *Fox*, *Cranmer* held a Visitation in it, where he left some Injunctions to all Parsons, Vicars, and other Curates, by which they were enjoined to have, by the first of *August*, a whole Bible in *Latin* and *English*, or at the least a *New Testament* in the same Languages: That they should every Day study one Chapter of the said Bible or *New Testament*, conferring the *Latin* and *English* together; to begin at the Beginning of the Book, and so continue to the End. That they should not discourage any Lay-men from reading the Book, but encourage them to it, and to read it for the Reformation of their Lives, and Knowledge of their Duty.

But herein the Waywardness of the Priests was observable; they read confusedly the Word of God, and the Injunctions set forth, and commanded by them to be read; humming and hawing, and hauking thereat, that scarce any could understand them. They bad their Parishioners, notwithstanding what they read, being compelled so to do, *That they should do as they did in Times past; to live as their Fathers; and that the old Fashion is the best;* and other crafty and seditious Sayings they gave out among them.

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Notwithstanding this, it was wonderful to see with what Joy this Book of God was received, not only among the learned Sort, and those that were noted for Lovers of the Reformation, but generally all *England* over, among all the vulgar and common People; and with what Greediness God's Word was read, and what Resort to Places where the reading of it was. Every body, that could, bought the Book, or busily read it, or got others to read it to them, if they could not themselves, and divers more elderly People learned to read on purpose.

After this second Edition, *Grafton*, and the rest of the Merchants concerned in the Work, thinking they had not Stock enough to supply all the Nation, and this being of a Volume not large enough; and considering the Prologues, and Marginal Notes gave Offence to some; and being put on by those that favour'd the Gospel, that as many as could be, might be printed, for dispersing the Knowledge of Christ, and his Truth, they resolved to print it again, which they intended should be of a larger Volume than before; and therefore it was called, when it came forth, *The Bible in the large or great Volume*. They intended also, in order to this Edition, to have the former Translation revised, and to omit several Prologues and Annotations.

Miles

Miles Coverdale was the Man now that compared the Translation with the *Hebrew*, mended it in divers Places, and was the chief Overseer of the Work :- But tho' they left out *Matthews*, that is, *Rogers's* Notes, yet they resolved to make Hands and Marks on the Sides of the Book, which meant, that they would have particular Notice to be taken of those Texts, being such as did more especially strike at the Errors and Abuses of the *Romish* Church.

Grafton resolved to print this Bible in *Paris*, if he could obtain Leave, there being better Paper, and cheaper, to be had in *France*, and more dextrous and good Workmen, for the ready Dispatch of the same. For this purpose the Lord *Cromwell*, who stood by him in this Enterprize, procured Letters of the King to the *French* King, to permit a Subject of his to imprint the Bible in *English*, within the University of *Paris*, because of the Goodness of his Paper and Workmen. The King, at the same time, wrote unto his Ambassador, who was then *Edmund Bonner* Bishop of *Hereford*, lying in *Paris*, That he should aid and assist the Undertakers of this good Work, in all their reasonable Suits. *Bonner* did not only present this Letter to the *French* King, and obtain with good Words the Licence desired, and had the *French* King's Letters Patents for the printing this Bible, and being

ing finished, to bring the Impression safely over ; but shewed great Friendship to the Merchants and Printers, and so encouraged them, that the Work went on apace, and with good Success. And to shew how well affected he was to the Holy Bible, he caused the *English* there in *Paris*, to print the *New Testament* in *English* and *Latin*, and took off a great many of them, and distributed them amongst his Friends. But the Principle that moved *Bonner* in all this was, that he might the better curry Favour with *Cromwell*, and recommend himself to him ; who being the great Favourite now with the King, was the fittest Instrument for his Rise. *Cromwell* loved him very well, and had a marvellous good Opinion of him ; and so long as *Cromwell* remained in Authority, so long was *Bonner* at his Beck, a Friend to his Friends, and an Enemy to his Enemies. But as soon as *Cromwell* fell, no good Word could *Bonner* speak of him, but the lewdest, vilest, and bitterest that he could, calling him the rankest Heretick that ever lived : And then such as he knew to be in good Favour with *Cromwell*, he could never abide their Sight.

But notwithstanding the *French* King's Licence, such was the over-swaying Authority of the Inquisition in *Paris*, that by an Instrument dated *September* the 17th
1538,

1538, the Printers were had up into the said Inquisition, and charged with certain Articles of Heresy. The *Englishmen* likewise that were at the Cost and Charges thereof, and the Corrector *Coverdale*, were sent for. And then great Trouble arose. But before this happened, they were gone through, even to the last Part of the Work. The *Englishmen* having some Warning what would follow, and finding it not safe to tarry any longer, fled away as fast as they could to save themselves, leaving behind them all their Bibles, the Impression consisting of 2500 in Number, which were seiz'd, and the Lieutenant Criminal caused them to be burnt, as heretical Books; only a few escaped, the Lieutenant for Covetousness selling them for waste Paper to a *Häberdasher*, to lap Caps in, being about four dry Fats full; and these were bought again.

However, not long after, the *English* that were concerned in this Work, by the Encouragement of *Cromwell*, went back to *Paris* again, and got the Presses, Letters, and Printing Servants, and brought them over to *London*, and so became Printers themselves, which before they never intended, and printed out the said Bible in *London*. When it was finished, it was presented to the King, and by him committed to divers Bishops of that Time to peruse, of which

Stephen Gardiner was one. After they had kept it long in their Hands, and the King was divers Times sued unto for the Publication thereof; at the last being called for by the King himself, they redelivered the Book; and being demanded by the King, *What was their Judgment of the Translation*, they answered, *That there were many Faults therein: Well*, said the King, *But are there any Heresies maintained thereby?* They answered, *There were no Heresies that they could find maintained thereby. If there be no Heresies*, said the King, *then, in God's Name, let it go abroad among our People.* According to this Judgment of the King and the Bishops, *Coverdale* in a Sermon at *Paul's Cross*, defended his Translation, upon occasion of some slanderous Reports, that then were raised against it, confessing, *That he did now himself espy some Faults, which if he might review once over again, as he had twice before, he doubted not but to amend; but for any Heresy, he was sure there was none maintained by his Translation.*

This was published *Anno 1539*, and is that which is called the *Great Bible*. *Strype*, in his *Memorials of Archbishop Cranmer*, p. 444. says, it was published in the Year 1538, or 1539, but as if this was a Mistake of the Press, in the *Errata* it is 1537, or 1538; whereas I have one that bears Date 1539, and in it the Table for
Easter

Easter for 19 Years, begins with that Year. And at the End of all it says, It was finished in *April* 1539. This has the Frontispiece before it, which *Strype* says, was before *Cranmer's* Bible of 1540, and explains it at large; but hath neither *Coverdale's* nor *Cranmer's* Preface, only a Description of the Succession of the Kings of *Judah* and *Jerusalem*; and a Direction with what Judgment the Books of the *Old Testament* are to be read: In the Title Page, *Cum Privilegio ad imprimendum solum*.

When our Liturgy was first compiled, and afterwards revised and altered, in the Reign of *Edward* the 6th, the Epistles, Gospels, Psalms, and Hymns put into those Liturgies, were all according to this Translation; and so continued 'till King *Charles* the 2d's Restoration, when the Old Translation being found Fault with by some Men, the Epistles and Gospels were inserted after the last Translation, but the old Psalter was still continued. The Bishops and Clergy did, it seems, prefer this Translation before any other in the *English* Tongue.

Injunctions were given out in the King's Name by *Cromwell*, to all Incumbents to provide one of these Bibles, and set it up publickly in the Church, in some convenient Place where the Parishioners might resort to the same, and read it. None were to be discouraged from reading or hearing of it;

but, on the contrary, exhorted to peruse it, as being the true lively Word of God, which every Christian ought to believe, embrace, and follow, if he expected to be saved.

The same Year a Parliament was summoned, which made the terrible Act of the Six bloody Articles : Great Triumphant there was on the Papists Side, for now they hoped to be revenged on all those who had hitherto set forward a Reformation.

There was nothing could so much support the Spirits of the Party, which now was clouded, as the free Use of the Scriptures ; and tho' these were set up in Churches, yet *Cranmer* pressed, and now this Year procured leave for private Persons to buy Bibles, and to keep them in their Houses. So this was granted by Letters Patents *November* the 13th, directed to *Cromwell*, the Substance of which was, *That the King was desirous to have his Subjects attain the Knowledge of God's Word, which could not be effected by any Means so well, as by granting them the free and liberal Use of the Bible in the English Tongue, which, to avoid Dissention, he intended should pass among them only by one Translation.* Therefore *Cromwell* was charged to take Care, that for the Space of Five Years, there should be no Impression of the Bible, or of any Part of it, but only by such as should

should be assigned by him : *Gardiner* Bishop of *Winchester* opposed this all he could.

With this Bible the Enemies of the Reformation were offended ; and as God of his Goodness had raised up the Archbishop and the Lord *Cromwell*, to be Friends and Patrons to the Gospel ; so, on the other Side, Satan, (who is an Adversary and Enemy to all Goodness) had his Instruments, by all Wiles and subtle Means, to impeach and put back the same. Upon *Cromwell's* Fall, *Gardiner*, and those that followed him, made no Doubt but they should quickly recover what they had lost of late Years : So their greatest Attempt was upon the Translation of the Scriptures. Accordingly, the next Year, 1540, there was a Convocation, wherein one of the Matters before them, was concerning the procuring a true Translation of the *New Testament*, which was indeed intended not so much to do so good a Work, as to hinder it. For having decried the present Translation on purpose to make it unlawful for any to use it, they pretended to set themselves about a new one, but it was meerly to delay and put off the People from the common Use of the Scriptures, as appeared plainly enough, in that the Bishops themselves undertook it, and so having it in their own Hands, they might make what
Delays

Delays they pleased. For in the third Session a Proposition was made for the Translation, and the several Books were divided among the Bishops, *viz.* Archbishop *Cranmer* had *Matthew*; *Langland* Bishop of *Lincoln*, *Mark*; *Gardiner* Bishop of *Winchester*, *Luke*; *Goodrick* Bishop of *Ely*, *John*; *Heath* Bishop of *Rocheſter*, *Acts*; *Samſon* Bishop of *Chicheſter*, *Romans*; *Capon* Bishop of *Sarum*, *1ſt* and *2d Corinthians*; *Barlow* Bishop of *St. David's*, *Galatians*, *Ephesians*, *Coloſſians*; *Bell* Bishop of *Worceſter*, *1ſt* and *2d Theſſalonians*; *Parfew* Bishop of *St. Aſaph*, *1ſt* and *2d Timothy*, *Titus*, *Philemon*; *Holdgate* Bishop of *Lan-daſſ*, *1ſt* and *2d Peter*; *Skip* Bishop of *Hereford*, *Hebrews*; *Thirlby* Bishop of *Weſt-minſter*, *James*, *1ſt* *2d* *3d John*, *Jude*; *Wakeman* Bishop of *Glouceſter*, and *Chambers* Bishop of *Peterborough*, *Revelations*.

In this Convocation *Gardiner* read a large Catalogue of *Latin Words* of his own Collection out of the *New Teſtament*, and deſired, that for their genuine and native Meaning, and for the Maſteſty of the Matter therein contained, thoſe Words might be retained in their own Nature, as much as might be; or be very fitly Engliſhed with the leaſt Alteration. Among thoſe, ſome few could not be tranſlated without Loſs of Life or Luſtre, and theſe are continued in our *Engliſh Teſtament* entire; it being

being conceived better, that Ministers should expound these Words in their Sermons, than alter them in their Texts. The rest were not emphatical in themselves, but that they may be render'd in *English* without prejudice of Truth. Wherefore *Gardiner's* Design plainly appeared, in stickling for preserving so many *Latin* Words, to obscure the Scriptures; who, tho' wanting Power to keep the Light of the Word from shining, sought, out of Policy, to put it in a Dark Lanthorn: Besides the Popish Bishops multiplied the Mixture of *Latin* Words in the *Testament*, to teach the Laity their Distance, who, tho' admitted into the outward Court of common Matter, were yet debarred Entrance into the Holy of Holies of these mysterious Expressions, reserved only for the Understanding of the High Priest to pierce into them. Moreover this made *Gardiner* not only tender, but fond to have these Words continued in Kind, without Alteration, because the Profits of the *Romish* Church, were deeply in some of them concerned, Witness the Word *Penance*, which (according to the vulgar Sound, contrary to the original Sense thereof) was a Magazine of Will-worship, and brought in much Gain to the Priests; who were therefore desirous to keep that, and such like Words. What Entertainment *Gardiner's*
Motion

Motion met with, I find not ; it seems so suspended in Success, as to be neither generally received, nor rejected.

The Archbishop saw through all this, and therefore, in a following Session, told the House from the King (to whom he had discovered this Intrigue) *That it was the King's Will and Pleasure, that the Translation, both of the Old and New Testament, should be examined by both Universities.* This was a Surprise to the Bishops, and met with much Opposition in the House, all the Bishops (*Goodrick Bishop of Ely, and Barlow Bishop of St. David's* excepted) making their Protests to the contrary. These affirmed the Universities were much decayed of late, wherein all Things were carried by young Men, whose Judgments were not to be relied on ; so that the Learning of the Land was chiefly in the Convocation. But the Archbishop said, *He would stick close to the Will and Pleasure of the King his Master, and that the Universities should examine the Translation.* And here, for any thing that can be found to the contrary, the Matter ceased, and the Convocation soon after was dissolved.

In the latter End of 1541, came forth a new Impression of the Bible, which was nothing but that of *Matthews* corrected. To this the Archbishop had added the last Hand, mending it in divers Places with his
own

own Pen; and fixing a very excellent Preface before it, for which Reason it is called *Cranmer's Bible*. *Darel*, in his *Vindic. Eccles. Ang. c. 27.* says, this was published by *Tonsil* Bishop of *Durham*, and *Heath* Bishop of *Rocheſter*, to whom the King had committed that Work. To this Impreſſion the King gave Countenance, commanding the buying and ſetting it up in Churches, by his Proclamation in *May 1541*: For as yet, notwithstanding the former Injunctions, many Pariſhes were deſtitute of Bibles; whether it were by reaſon of the Unwillingneſs of the Prieſts to have the *Engliſh Bible*, or the People to be any ways acquainted with it, for fear it ſhould make them Hereticks, as their Curates told them. He limited alſo the Time that it ſhould be every where provided before *All-Saints Day* next coming, and that upon the Penalty of Forty Shillings a Month after the ſaid Feaſt, that they ſhould be without it: The ſaid Proclamation alſo ſet the Price at Ten Shillings a Book unbound, and well bound and clasp- ed not above Twelve. And charged all his Biſhops and other Ordinaries, to take Care for the ſeeing this Command the better executed. The King ſeconded this Proclamation, with a Declaration to be read openly by the Clergy in their ſeveral Pariſhes, upon the publiſhing of this Bible, the

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better to possess the People with the King's good Affection towards them, in suffering them to have the Benefit of such heavenly Treasure; and to direct them in a Course by which they might enjoy the same to their greater Comfort, the Reformation of their Lives, and the Peace and Quiet of the Church; namely, to use it with Reverence and great Devotion, to conform their Lives unto it, and to encourage those that were under them, Wives, Children, and Servants, to live according to the Rules thereof; that in doubtful Places they should confer with the Learned for the Sense, who should be appointed to preach and explain the same, and not to contend and dispute about them in Ale-Houses and Taverns.

Unto these Commands of so great a Prince, both Bishops, Priests, and People did apply themselves with such chearful Reverence, that *Bonner*, now Bishop of *London*, caused Six of them to be chained in certain convenient Places in *St. Paul's Church*, for all, that were so well inclined, to resort unto; together with a certain Admonition to the Readers, fastned upon the Pillars to which the Bibles were chained, to this Tenor, *That whosoever came there to read, should prepare himself to be edified and made the better thereby; that he should join thereunto his Readiness to obey*
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the King's Injunctions, made in that Behalf; that he bring with him Discretion, honest Intent, Charity, Reverence, and quiet Behaviour; that there should no such Number meet together there, as to make a Multitude; that no Exposition be made thereupon, but what is declared in the Book it self; that it be not read with Noise in Time of Divine Service, or that any Disputation or Contention be used about it: That in case they continued their former Misbehaviour, and refused to comply with these Directions, he should be forced, against his Will, to remove the Occasion, and take the Bible out of the Church.

But the People could not be hindred from entring into Disputes about some Places, so that the King had many Complaints brought him of the Abuses that were said to have been risen, from the Liberty given the People to read the Scriptures; yet these Complaints produced no Severity at this Time; but by them the Popish Party afterwards obtained what they desired, the Suppression of the Bible again. For after they had taken off the Lord *Cromwell*, they made great (and their old) Complaints to the King of the Translation, and of the Prefaces, whereas indeed it was the Text itself that disturbed them, as that which they knew would most effectually beat down all their Projects.

A Parliament met the 22^d of January 1542, and sate to the 12th of May following, in which a Complaint was made, *That the Liberty granted to the People in having in their Hands the Books of the Old and New Testament, had been much abused by many false Glosses and Interpretations which were made upon them, tending to the seducing of the People, especially of the younger Sort, and the raising of Sedition within the Realm.* Hereupon it was enacted by the Authority of Parliament, (on whom the King was content to cast the Odium of an Act so contrary to his former gracious Proclamation) *That all manner of Books of the Old and New Testament, of the crafty, false, and untrue Translation of Tyndal, be forthwith abolished, and forbidden to be used and kept; and also that all other Bibles, not being of Tyndal's Translation, in which were found any Preambles or Annotations, other than the Quotations, or Summary of the Chapters, should be purged of the said Preambles or Annotations, either by cutting them out, or blotting them in such wise, that they might not be perceived or read. And finally, that the Bible be not read openly in any Church, but by the Leave of the King, or the Ordinary of the Place; nor privately by any Women, Artificers, Apprentices, Journey-Men, Husband-Men, Labourers, or by any of the Servants of Yeomen or under,*
with

with several Pains to those who should do the contrary ; as may be seen in the Statute of the 34th and 35th of *Hen. VIII. c. 1.*

But the King being now engaged in a War with *France*, and resolving to cross the Seas himself ; the Archbishop took this Occasion to do some good Service for Religion, and to endeavour to moderate the severe Acts relating thereunto, and to get some Liberty at least, for the People's reading the Scriptures. *Cranmer* first made the Motion, and Four Bishops, *viz. Heath* Bishop of *Worcester*, *Sampson* Bishop of *Chichester*, *Skip* Bishop of *Hereford*, and the Bishop of *Rockester*, seconded him : But *Winchester* opposed the Archbishop's Motion with all Earnestness, and the Faction combin'd with so much Violence, that these Bishops, and all others, fell off from the Archbishop, and two of them endeavoured to persuade him to desist at present, and stay for a better Opportunity : But he refused, and followed his Stroke with as much Vigour as he could ; and, in fine, by his Persuasion with the King, and the Lords, this Clause was inserted in the Bill, *That every Nobleman and Gentleman might have the Bible read in their Houses, and that Noble Ladies, Gentlewomen and Merchants might read it themselves, but no Man or Woman under those Degrees ;* which was all the Archbishop could obtain.

tain. And the King was the rather inclined to this, because he being now to go Abroad, upon a weighty Expedition, thought convenient to leave his Subjects at Home as easy as might be.

Anno 1543, a Book called, *A necessary Erudition for a Christian Man*, was published by the King's Order. In the Preface his Majesty sets forth, *That in order to the bringing off his Subjects from superstitious Practices, he had published the Scriptures in the English Tongue; that tho' this Expedient was not without its Effect, yet some People, out of a Spirit of Pride and Contention, had wrested the Holy Text, and given Rise to Disputes, and Diversity of Opinions; that to recover the People to Orthodoxy and Union, he had set forth this Summary of Religion, with the Advice of his Clergy. He takes Notice, That the Church consists of two Sorts of Men, some to instruct, and the rest to be instructed; that it is necessary for the first Division to read and study the Scripture; but as to the Laity, the reading the Old and New Testament is not so necessary for all of that Class; that Liberty or Restraint in this Matter, is to be referred to the Laws and Government, and that the Legislature now lately had barr'd several Ranks reading the Bible.*

This Year Bonner Bishop of London set forth Injunctions for the Clergy of his Diocese,

cese, containing Directions for their Preaching and Conversation ; together with a Catalogue of certain Books prohibited, which the Curates were to enquire after in their respective Parishes, and to inform their Ordinaries of them, and of those in whose Possession they found them. Amongst these Books wast he *English Testament* of Tyndal, and some Prefaces, and Marginal Glosses of *Tho. Matthews* in his *English Bible*.

And now was *Grafton*, so long after, summoned and charged with printing *Matthews's Bible*, which he, being timorous, made Excuses for. Then he was examined about the *Great Bible*, and what the Notes were he intended to set thereto. To which he answered, *That he knew none ; for his Purpose was to have retained learned Men to have made the Notes ; but when he perceived the King's Majesty, and his Clergy, not willing to have any, he proceeded no farther.* But for all these Excuses, *Grafton* was sent to the Fleet, and there remained Six Weeks ; and, before he came out, was bound in 300 Pounds, that he should not sell nor imprint, nor cause to be printed any more Bibles, unless the King and the Clergy should agree upon a Translation. And from henceforth the Bible was stopped during the Remainder of King *Henry's* Reign.

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The Act of Parliament did not find so general an Obedience from the common People, as might have been expected, but that the King was forced to quicken, and give Life thereto, by his Proclamation, *Anno* 1546: For the Use of the Scriptures were sadly abused; they were much read, but the Effect of it appeared too much in their making use of it only for Jangling and Disputation upon Points of Religion, and to taunt at the Ignorance or Errors of Priests. Others, on the other Hand, to be even with the Gospellers (as they were called) made it their Business to derogate from the Scriptures, to deal with them irreverently, and to rhyme and sing, and make Sport with them in Ale-Houses and Taverns. These things came to King *Henry's* Ears, which made him very earnestly blame both the Laity, and Spirituality for it, in a Speech to his Parliament, *December* the 24th *Anno* 1545, wherein he lets them know, how little Charity and Concord there was amongst them, but Discord and Dissention ruled every where. He lets the Temporality know, that tho' they were allowed to read the Holy Scriptures, and to have the Word of God in their Mother Tongue; yet this Permission is only designed for private Information, and the Instruction of their Children and Family, but not to dispute, nor to furnish them
with

with Expressions of Reproach, and from thence to rail against Priests and Preachers. And yet this was the Use a great many disorderly People made of the Privilege of having the Scriptures. He was sorry to find, how much the Word of God is abused, with how little Reverence it is mentioned, both with respect to Place, and Occasion; turned into wretched Rhime, sung in Ale-Houses; but much more sorry to see so little of it in their Practice, for Charity was never in a more languishing Condition, Vertue never at a lower Ebb, nor God never less honoured, and worse served.

But the King being still vexed with the Conteſts and Clamours of the People, one against another, while they disputed so much of what they read, and practised so little, in *July Anno 1546*, issued out a Proclamation (which was the last set out under this King) prohibiting again *Tyndal's* or *Coverdale's English New Testament*, or any other than what was permitted by Parliament in an Act passed in the 34th and 35th Years of his Reign. The Books of *Fryth*, *Wickliff*, &c. were likewise prohibited, and to be delivered to the Civil and Ecclesiastical Officers, in order to be burnt, which was accordingly done at *Paul's Cross*, by the Order of the Bishop of *London*.

But however for some Ends, the King restrained now and then the Use of the Scriptures, to comply with the importunate Suits of the Popish Bishops, yet some are of Opinion, his Judgment always was for the free Use of them among his Subjects, and (in Order to that) for the translating and printing them.

King *Henry* dying *January* the 28th, *Anno* 1546, *Edward* the VIth succeeded in the Throne, who by the pious Instigations of the Archbishop, began early to think of the Church. And being unwilling that the People of the Lord should live so long in Error and Ignorance, till a Parliament should be solemnly summoned (which for some Reasons of State, could not so quickly be called) in the mean time, by his own Regal Power and Authority, and by Advice of his Council, a Royal Visitation all *England* over was resolved on, for the better Reformation of Religion; and a Book of Injunctions was prepared, whereby the King's Visitors were to govern their Visitation. A Book of Homilies was prepared for present Use, to be read in Churches to the People, to supply the Defects of their Incumbents; and that they might have some Help to lead them into the Understanding of the Scriptures, *Erasmus's* Paraphrase, which was translated into *English*, was thought the most profitable and easiest Book.

Book. Therefore it was ordered by the Injunctions, that within Three Months after this Visitation, the Bible of the larger Volume in *English*, and within Twelve Months *Erasmus's* Paraphrase on the Gospels be provided, and conveniently placed in the Church, for the People to read therein. And that every Ecclesiastical Person, under the Degree of a Batchelor of Divinity, shall within Three Months after this Visitation, provide of his own, the *New Testament* in *Latin* and *English*, with *Erasmus's* Paraphrase thereon, for their better Instruction, in the Sense and Knowledge of the Scriptures. And that in the Time of High Mass, he that sayeth or singeth a Psalm, shall read the Epistle and Gospel in *English*, and one Chapter in the *New Testament* at Mattins, and another out of the *Old*, at Evensong.

Gardiner Bishop of *Winchester* refused to accept the Homilies and Injunctions, thinking them contrary to the Word of God, so that his Conscience would not suffer him to observe them. He said, *Erasmus's Paraphrase was bad enough in Latin, but worse in English, for the Translator had oft out of Ignorance, and out of Design, misrendred him palpably, and was one that neither understood Latin nor English well; and that this and the Homilies were contrary in several Things to one another, and therefore could*

not both be received; and that there were Errors in each, and so neither ought to be admitted : Upon this he was committed to the Fleet.

During the Time that the Visitors were occupied abroad in the Execution of their Commission, the King appointed a Parliament to be summoned against the 4th of *November* 1547, which met at the Time appointed, and with it a Convocation was held, in which the Archbishop bore the greatest Sway; and what Things were agitated therein, were chiefly by his Motion and Direction, some whereof were turned into Laws by the Parliament, through his Activeness and Influence, as particularly that Repeal of the Statute of the Six bloody Articles. The Act also, inhibiting the reading the *Old and New Testament*, in the *English* Tongue, and the printing, selling, giving, or delivering of any such other Books, or Writings, as are therein mentioned and condemned 34th, 35th *Hen. VIIIth*, cap. 1. together with all and every other Act and Acts of Parliament, concerning Doctrine, or Matters of Religion; and all and every Article, Branch, Sentence, Matter, Pains, Forfeitures contained therein, were repealed, and utterly made void. 1 *Edward* the VIth, cap. 12. by which Repeal all People had the Liberty of reading the
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Scriptures, and being in a Manner their own Expofitors.

In the Year 1548, the Archbishop held a Vifitation, in divers Places throughout his Diocefe ; wherein Enquiry was to be made concerning the Behaviour, both of the Priests and of the People, in Eighty Six Articles, one whereof was concerning having the whole Bible in the largeft Volume in every Church. In another Enquiry was made concerning all Priests, under the Degree of Batchelors in Divinity, whether they had the *New Testament* in *Latin* and *English*, and *Erasmus's* Paraphrafe. And in another, concerning the Letters or Hinderers of the Word of God, read in *English*, or preached fincerely.

In the Year 1549, the Commons broke out into a dangerous Rebellion, chiefly in *Devonshire*, where they were very Formidable for their Numbers. Thefe laying their Heads together, agreed upon certain Articles, to be fent up to the King. In the tenth Article they require the Bible, and all Books of Scripture in *English*, to be called in again ; that unlefs this was done, the Clergy would have a difficult Task to over-bear the Hereticks ; they would alfo have the Mafs in *Latin*, as formerly. To their Demands, the Archbishop draws up an excellent Answer at length, wherein he vindicates the *English* Service,

Service, and the Use of the Holy Scriptures in the Vulgar Tongue, and other Matters relating to the Reformation. He charged them with Ignorance, and told them, they asked they knew not what; but were imposed upon by some Priests and Papists. *Wherefore did the Holy Ghost (said he) come down in fiery Tongues, and give the Apostles Knowledge of all Languages, but that all Nations might hear, speak, and learn God's Word, in their Mother Tongue? Can you name any Christians in all the World, but they have, and ever had, God's Word in their own Tongue? And will you have God further from us, than from all other Countries? that he shall speak to every man in his own Language, that he understandeth, and was born in, and to us shall speak a strange Language that we understand not? And will you, that all other shall laud God in their own Speech, and we shall say to him we know not what? If you list not to read his Word your selves, you ought not to be so malicious and envious, to lett them that would gladly read it to their Comfort and Edification. And as for confounding that which is really Heresy, their having the Scriptures in their Mother Tongue, was the best Expedient for that Purpose.*

Anno 1550, there were certain Articles drawn up, signed by the King and Council, for Bishop Gardiner to subscribe, one
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of which was, *It is convenient and godly, that the Scriptures of the Old and New Testament, that is, the whole Bible, be had in English and published, to be read of every Man; and that whosoever doth repel and debort Men from reading thereof, doth evil and damnably; likewise that Erasmus's Paraphrase, had been upon good Considerations ordered to be set up in Churches.* But he refusing to sign the Articles, his Benefice was first sequestred for Three Months, which Time being expired, and he continuing obstinate, he was at last deprived.

Fuller tells us, there was another Translation of the Bible, set forth in this King's Reign, and not only suffered to be read by particular Persons, but ordered to be read over yearly, in the Congregation, as a Part of the Liturgy, or Divine Service. He says, he had seen two several Editions thereof, one set forth *Anno* 1549, the other 1551, but neither of them divided into Verses.

Anno 1553, Queen *Mary* coming to the Crown, designed to reduce all Matters Ecclesiastical to the same State in which they stood in the Beginning of the Reign of the King her Father. All the Matters of the Church she left wholly to the Management of *Gardiner*, whom she advanced from a Prisoner in the Tower, to be Lord High-Chancellor of *England*. He ruled
Matters

Matters as he would, and the Consent of the Parliament and Convocation followed his Head and his Will, and what he could not do at one Time, he did at another. The Parliament met in *October*, when an Act was passed for repealing King *Edward's* Laws about Religion. The Preamble of it sets forth the great Disorders, that had fallen out in the Nation, by the Changes that had been made in Religion, from that which their Fore-Fathers had left them, by the Authority of the Catholick Church ; thereupon all the Laws that had been made in King *Edward's* Time about Religion, were now repealed ; and it was enacted by this Statute of Repeal, *That after the 20th of December next, there should be no other Form of Divine Service, but what had been used in the last Year of King Henry the VIIIth*, leaving all Clergy-men at Liberty in the mean Time, to use either the Old or New Service ; by which was rooted up all the Reformation, which had been planted for Seven Years before.

At a Convocation held in *November* 1554, an Address was made by the Lower House, to the Upper, wherein they petitioned for divers Things in Twenty Eight Articles meet to be consider'd for the Reformation of the Clergy ; one whereof was, *That all Books, Latin and English, concerning any heretical, erroneous, or slanderous Doctrines,*

Doctrines, might be destroyed throughout the Realm and burnt. Among these Books, they set the schismatical Book (as they called it) the Common-Prayer Book, and all suspected Translations of the *Old and New Testament*, the Authors whereof are recited in a Statute made in the Reign of *Henry the VIIIth.* (So that the Common-Prayer Book was burnt with very good Company, the Holy Bible.) *And that such as had these Books should bring the same to the Ordinary by a certain Day, or otherwise to be taken and reputed as Favourers of those Doctrines. And that it might be lawful for all Bishops to make Enquiry, from time to time, for such Books, and to take them from the Owners.* And for the better suppressing of such pestilent Books, it was desired, that Order may be taken with all Speed, that none such should be printed, or sold within the Realm, nor brought from beyond Seas upon grievous Penalties. And the next Year 1555, a Proclamation was published against importing, printing, reading, felling, or keeping heretical Books.

The Gospellers being persecuted with much Fierceness, by those of the *Roman Persuasion*, chiefly headed by two most cruel-natured Men, Bishop *Gardiner*; and Bishop *Bonner*; several both of the Clergy and Laity, made their Flight from these

Storms at Home into Foreign Countries, to *Strasburg*, *Francfort*, *Bazil*, *Zurich*, *Geneva*, and other Places, where they were received with much Kindness, and had the Liberty of their Religious Worship granted them. In these Places some followed their Studies, some taught School, some wrote Books, some assisted at the Press, and grew very dear to the learned Men in those Places.

At *Geneva* a Club of them imployed themselves, in translating the Holy Bible into *English*, intending to do it with more Exactness than hitherto had been done, having the Opportunity of consulting with *Calvin* and *Beza* in order thereunto. These were *Miles Coverdale*, *Christopher Goodman*, *Anthony Gilby*, *Thomas Samtson*, *William Cole* of *Corpus Christi* College *Oxon*, and *William Whitingham*, all zealous *Calvinists*, both in Doctrine and Discipline. What they performed may be perceived by the Bible that goes under the Name of the *Geneva* Bible at this Day. It was in those Days, when it first came forth, better esteemed of, than of later Times; but for a long while was much valued, by the Puritans, chiefly for the Sake of the *Calvinistical* Annotations, and had several Impressions.

When Queen *Elizabeth* came to the Crown, she applied her first Care to the
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restoring of the Protestant Religion, and therefore in *December Anno 1558*, she allowed by Proclamation, the Liberty of reading the Epistles, Gospels, and Ten Commandments in *English*, the Lord's Prayer, the Creed, and the Litany might likewise be said in the same Language. As to the rest of the Service, 'twas to go on by the Rubrick of the Missals and Breviaries, and no Innovation to be made, in any of the Rites and Ceremonies thereunto belonging, 'till 'twas otherwise ordered.

When the Queen passed through the City from the Tower to her Coronation, in a Pageant erected in *Cheapside*, an old Man with a Scythe and Wings, representing Time, appeared, coming out of a hollow Place or Cave, leading another Person all clad in white Silk, gracefully apparelled, who represented Truth, (the Daughter of Time) which Lady had a Book in her Hand, on which was written *Verbum Veritatis*, the Word of Truth. It was the Bible in *English*, which, after a Speech made to the Queen, Truth reached down towards her, which was taken and brought by a Gentleman attending, to her Hands. As soon as she received it, she kissed it, and with both her Hands held it up, and then laid it upon her Breast, greatly thank-

ing the City for that Present, and said, *she would often read over that Book.*

In the beginning of the next Year 1559, the Queen appointed a Conference about Religion, between the Papists and Protestants when three Points were to be argued. The 1st was, *Whether 'tis against the Word of God, and the Custom of the Antient Church, to officiate and administer the Sacraments in a Language unknown to the People?* Dr. Cole Dean of St. Paul's was appointed to deliver the Sense of the Papists, who taking the Negative of the Question, endeavoured amongst other Arguments, to fortify his Reasoning, with one drawn from the ill Translation of the Bible; *If we should (says he) consent to the English Service, we must be oblig'd to King Edward's Common-Prayer Book;* now this Book consists of Versions of the Psalms, and other Parts of the Scripture, in which are several plain Mistakes and Deviations from the Original; *now this, continues he, is downright depraving the Holy Scriptures, and if the Liturgy must be regulated upon this false Translation, we may be said to serve God with Lyes.*

The Papists would not be kept to the Conditions of the Conference, but broke the Method agreed upon, and fell to wrangling and shifting, so the Assembly was dismissed. The Popish Disputants
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thought it their wisest Course to prevent any farther Proceeding, lest they might have been too closely pinched in their Cause, and the Weakness of their Arguments too openly appear to all. However it occasioned two Things to be done, 1st. To set out the Doctrine of the Church, in several Articles ; and 2^{dly}, To review the Translation of the Bible.

For the Translation of the Bible, the Sees being all fill'd, the most learned Bishops were by the Queen's Commission appointed thereunto, whence it took the Name of the Bishop's Bible. To each his Part and Portion was assigned, with Orders to add some Marginal Notes, for the Illustration of the Text, where they found it obscure or difficult. The *Pentateuch* was committed to *William Alley* Bishop of *Exeter* ; *Joshua*, *Judges*, *Ruth*, and the two Books of *Samuel*, were given to *Richard Davis*, who was afterwards made Bishop of *St. Davids*, when *Young* was translated to *York* ; all from *Samuel* to the second Book of *Chronicles*, was assigned to *Edwyn Sandys*, then Bishop of *Worcester* ; from thence to the End of *Job*, to one whose Name is marked *A. P. C.* which *Collier* says, might probably stand for *Andrew Person Cantuariensis*, one of the Archbishop's Chaplains, and Prebendary of *Canterbury* ; the *Psalms* were given to *Thomas Pentham*

Bentham Bishop of *Coventry* and *Litchfield*; *Collier* thinks this was more probably *Thomas Beacon* Prebendary of *Canterbury*; the *Proverbs* to one that is marked *A. P.* here is a *C* standing at some Distance, probably (says *Collier*) to distinguish the Person from the former *A. P. C*; the *Song of Solomon*, to one marked *A. P. E.* these *Collier* says, stand for *Andrew Pern Eliensis*, he being at that Time Prebendary of *Ely*; all from thence to the *Lamentation*, was given to *Robert Horn* Bishop of *Winchester*; *Ezekiel* and *Daniel*, to *Bentham*; from thence to *Malachi*, to *Edmund Grindal* Bishop of *London*; the *Apocrypha*, to the Book of *Wisdom*, to *Barlow* Bishop of *Chichester*; and the rest of it to *John Parkhurst* Bishop of *Norwich*; the *Gospels*, *Acts*, and the *Epistle to the Romans*, to *Richard Cox* Bishop of *Ely*; the *Epistles to the Corinthians*, to one marked *G. G.* which *Collier* says, probably may stand for *Gabriel Goodman*, then Dean of *Westminster*: To whom the rest of the *New Testament* was assigned is not known, there being no Capital Letters subjoined. All these Allotments may be gathered from the Bible it self, as it was afterwards set out by Archbishop *Parker*; for at the End of every Section or Portion, the initial Letters of his Name or Title that had translated it, were printed.

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Upon the Death of Queen *Mary* the *English* Exiles at *Geneva* returned home, except some few, *Whittingham*, and one or two more, who staid behind to finish their Translation of the Bible, wherein they had proceeded a good way already. They congratulated the Queen's Accession to the Crown, by presenting her with the Book of *Psalms* in *English*, which they had printed at *Geneva* in a little Volume, with Notes in the Margent, (being Part of the Work they were about) and dedicated to the Queen; the Dedication dated from *Geneva*, *February* the 10th 1559, (*Anno ineunte*) exhorts her now in her Entrance on her Government, to go on with Resolution in reforming Religion, from the Corruptions of Papistry. That in the mean Season, they, according to the Talents God had given them, thought it their Duty, with the most convenient Speed, to further, even with the utmost of their Power, her godly Proceedings. And albeit they had begun more than a Year ago, to peruse the *English* Translation of the Bible, and to bring it to the pure Simplicity and true Meaning of the Spirit of God; yet when they heard that Almighty God had miraculously preserved her to that most excellent Dignity, with most joyful Minds and great Diligence, they endeavoured themselves to set forth this most excellent Book of the *Psalms*,

Psalms, unto her Grace, as a special Token of their Service and good Will, 'till the rest of the Bible, which was in good Readiness, should be accomplished and presented.

And now Care was taken by those in Commission for Religion, to supply vacant Churches, and that fit Men might be provided to officiate in them. For that Purpose those that were admitted to Curacies, were bound to subscribe certain Articles of Doctrine, and other Articles or Injunctions for their Behaviour and Obedience, in the Discharge of their Ministry. By these last, all Ministers were obliged to read every Day, one Chapter of the Bible at least; and all that were admitted Readers in the Church, were daily to read one Chapter at least of the *Old Testament*, and another of the *New*, with good Advise-ment, to the Increase of their Knowledge.

As the Bishops, and the learned sober Divines, preached much themselves, so they did what they could to promote it every where: But several People, instructed and directed secretly by Papists, despised preaching, and absented themselves as much as they could from Sermons. The Priests were desperately afraid the People should have too much Knowledge; they would have them in Blindness still. And as these Men would speak their Mind
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against Preaching, so would they do also against the common Use of the Scriptures. *It was never a good World* (would they say) *since the Word of God came abroad; and that it was not meet for the People to have it, or read it; but they must receive it at the Priest's Mouth; they were the Nurses* (say they) *that must chew the Meat, before the Children eat it: But to these it was replied, It is so poysoned in their filthy Mouths, and stinking Breaths, that it poysoneth, but feedeth not the Hearer.*

The Geneva Bible being finished, was printed in *Quarto Anno 1560*, with an Epistle to the Queen, and another to the Reader: These Addresses charged the *English* Reformation with the Remains of Popery, and endeavoured to prevail with the Queen to strike off several Ceremonies; this giving Offence, might be the Reason why they were left out in the after Editions. Brief Annotations were set upon all the hard Places, as well for the understanding obscure Words, as for Declaration of the Text, that is, they made a *Calvinistical* Comment on the Bible, and endeavoured to lead the Reader into the Opinions of the Geneva Brethren. Figures were inserted in certain Places in the Books of *Moses*, *Kings*, and of *Ezekiel*, which seemed so dark, that by no other Description they could be made easy to the Reader. There

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were joined two Tables, the one of Interpretations of *Hebrew* Names, and the other containing the principal Matters of the whole Bible. There was a Design afterwards, *Anno* 1565. for reprinting it, and some time had been spent in reviewing and correcting it, and Application was made to the Secretary *Cecil* by the Undertakers, who refused to assist them, 'till he had consulted with Archbishop *Parker*. The Archbishop wrote to the Secretary in their Behalf, but with this Condition, *that he should bring them under an Engagement, that the Impression should pass under the Archbishop's Regulation, and not be published without his Consent and Advice.* This Caution *Collier* thinks was thrown in, that the Bishops might have it in their Power to alter some mis-translated Passages, and expunge some exceptionable Annotations relating to Civil Government. The Undertakers not being willing to come under these Restraints, deferr'd the Impression 'till after *Parker's* Death : This was taken ill, and the Author of the Troubles at *Frankfort* maketh this Complaint, p. 164. *If that Bible were such as no Enemy of God could justly find fault with, then may Men marvel, that such a Work, being so profitable, should find so small Favour, as not to be printed again ; if it be not faithfully translated, then let it still find as little Favour*

vour as it doth, because of the Inconveniences that a false Translation brings with it.

The Great Bible, was *Anno* 1562, reprinted, *viz.* that of *Coverdale's* Translation, that had been printed in the Time of King *Henry* the VIII, and also in the Time of King *Edward*, for the Use of the Church; and now again under Queen *Elizabeth*, having undergone the Archbishop's Review. This was to serve till the Bishops, who were assigned their Particular Portions of the Holy Scriptures (as before related) had finished their Review, in order to the setting it forth more correctly. This likewise was taken ill by the Favourers of the Church of *Geneva*, who wanted an Order to have their Translation set up, and used in all Churches, instead of the old Bible. They alledged that the old Translation (whose-soever it is) altho' it ought not to be condemned, yet is it found both obscure, unperfect, and superfluous, and also false in many Places.

In a Convocation *Anno* 1563, it was determined that the common Service of the Church, ought to be celebrated in a Tongue which was understood by the People, as may be seen in the Book of Articles which came out this Year, *Art.* 24. And whereas in *Wales* the People were very Popishly inclin'd, and very Ignorant, it was order'd in Parliament, 5 *Eliz.*

c. 28. that the whole Bible, both *Old* and *New Testament*, with the Book of Common-Prayer, be translated into the *Welsh* or *British* Tongue. The Act puts the Direction of this Work into the Hands of the Bishops of *Hereford*, *St. Davids*, *Bangor*, *Landaff*, and *St. Asaph*, who were to inspect the Translation, and take care for the printing of such a Number, that every Cathedral, Collegiate, and Parish-Church and Chapel of Ease, within their respective Dioceses, where *Welsh* was commonly spoken, might be furnished with one.

In 1568, the Translation of the Bible mentioned in 1559, which Archbishop *Parker* had the Care of, and who added the last Hand to it, being finished, was printed in a large *Folio*, and published, and called the Bishops Bible, because several of that Order were concerned in the Version, as was said before. The Archbishop's Province was not so much to translate, as to oversee, direct, examine, prepare and finish all, which he performed with great Care and Exactness. He employed several Criticks in the *Hebrew* and *Greek* Languages, to review the old Translation, and compare it with the Original. One *Lawrence* an eminent *Grecian* was made use of to examine the Version of the *Greek Testament*: He made several Animadversions upon the Performances of *Beza* and *Eras-*
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mus this way. This Bible hath divers Alterations in the Translation, from the former *English* ones, which shews it to have been all revised anew; and there are divers Notes set in the Margin by the Archbishop, very significant and instructive, but different from the Notes of *Tyndal* and *Coverdale*. At the Head of this Bible is a Preface of the Archbishop's, in which he recommends the Work, but takes Care to preserve a Respect to the Version published by Archbishop *Cranmer*: He observes the Impression was in a great measure spent, and that many Churches were unfurnished with convenient Bibles. The Scarcity of Copies, was one Reason for the undertaking the Work; neither was any thing done to disparage the former Translation, which they mostly followed, and esteemed next to the Original. And as for the Variety of Translations, they are to be looked upon as a special Blessing of Providence, that by this Means the Divine Pleasure is farther communicated, and a fuller Provision made for general Instruction, and the Perplexity of the Text often disintangled.

The next Year 1569, the Archbishop put out another Impression of it in large *Octavo*, for the Use of private Families, which could not purchase the *Folio*, that so they might be supplied with the Sacred Bible. And in a Convocation convened

1571, in *April*, a Book of Canons pass'd, wherein it was required, *That every Bishop should cause the Holy Bible in the largest Volume, to be set up in some convenient Place of his Hall or Parlor, that as well those of his own Family, as all such Strangers as resort to him, might have recourse to it, if they pleased.* Which Canon seems to have been made for keeping up the Reputation of the *English* Bibles, publickly authorized for the Use of this Church, the Credit and Authority of which Translation, was much decried by those of the *Genevean* Faction, to advance their own.

This Bible was again reprinted the next Year 1572, with several Corrections and Amendments: Before it is a Preface by Archbishop *Parker* on the *Old Testament*, and another to the *New*, together with *Cranmer's* Prologue before the Bible. It hath all along many Marginal References and Notes, and many ornamental Cuts, and instructive Pictures dispersed up and down, and divers useful Tables.

In 1575 there was a Convocation, when on the 17th of *March*, Archbishop *Grindal* being present, several Articles were read, and afterwards subscrib'd by both Houses, for the Regulation of the Clergy. By the Eleventh the Bishops were to take Care, *That all Incumbents and Curates under the Degree of Master of Arts, and not Preachers,*

ers, should provide themselves the New Testament, both in Latin and English or Welsh, read a Chapter every Day, and compare the Translations together.

And in 1583 Archbishop *Whitgift* published his Visitation Articles, wherein it was ordered, *That one Kind of Translation of the Bible be only us'd in publick Service, as well in Churches as Chapels, and that to be the same which is now authorized by the Consent of the Bishops.* From whence 'tis probable the Archbishop might be sensible, the *Geneva* Translation was used in some Parishes.

Wood in his *Athenæ Oxonienses*, Vol. I. p. 297. tells us one *Lawrence Tompson*, an under Secretary to Secretary *Walsingham*, made a new Version of the *New Testament* from *Beza's Latin* Translation, together with a Translation of *Beza's* Notes, but very seldom varied from the *Geneva* Translation.

And now the Protestants had made Translations of the Bible, into the Languages of their several Countries, that the People might read the Holy Scriptures. Hereupon the *Romanists* made new Translations also, into most Languages of *Europe*, to oppose those of the Hereticks (as they called them) and to keep the Faithful (those of their Communion, they mean) from reading Translations made by
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Protestants; with this Difference, that the Papists have translated from the Vulgar *Latin*, as being not only better than all other *Latin* Translations, but than the *Greek* of the *New Testament* it self, in those Places where they disagree, as they would make their Adversaries themselves confess; whereas the Protestants have had recourse to the *Hebrew* and *Greek*, which they look upon as true Originals. When they could not altogether suppress the Knowledge of the Holy Scriptures, whereby their Errors are discovered, they thought it the next way for their Purpose, by their partial Translation, as much as they could, to obscure them, and by their Heretical Annotations to pervert them, that the one should make them unprofitable, the other also hurtful. Thus *Anno* 1582, came forth the *Rhemish* Translation of the *New Testament*, neither good *Greek*, *Latin*, nor *English*, being every where bespeckled with hard Words, (pretended not to be rendred into *English* without Abatement of some Expressiveness) which transcended common Capacities; besides it is taxed of abominable Errors therein. They tell us in the Preface, *They do not publish this Translation upon an erroneous Opinion of Necessity that the Holy Scriptures should always be in our Mother Tongue, or that they ought, or were ordained by God, to be*
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read indifferently of all ; or could be easily understood of every one, that readeth or heareth them in a known Language ; or that they were not often, through Mens Malice or Infirmitie, pernicious and much hurtful to many ; or that they generally and absolutely deemed it more convenient in it self, and more agreeable to God's Word and Honour, or Edification of the Faithful, to have them turned into vulgar Tongues, than to be kept and studied only in the Ecclesiastical learned Languages ; or that every one who understood the learned Languages wherein the Scriptures were written, or other Languages into which they were translated, might, without Reprehension, read them ; not for these or any such like Causes did they translate this sacred Book ; but having Compassion to see their beloved Countrymen, with extreme Danger of their Souls (as they would have them believe) to use such profane Translations, and erroneous Mens mere Fancies, for the pure and blessed Word of Truth, they set forth the New Testament to begin withal, trusting that it may give Occasion to them, after diligent perusing thereof, to lay away at least such impure Versions (as they term'd them) as hitherto they have made use of. They added large Annotations, to shew (they said) the studious Reader, in most Places pertaining to the Controversies of those Times, both the Heretical Corruptions,

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and false Deductions, and also the Apostolick Tradition, the Expositions of the Holy Fathers, the Decrees of the Catholick Church, and most ancient Councils. It was printed in large Paper, with a fair Letter and Margin; which some interpreted to be purposely done, to enhance the Price, to put it past the Power of common People to purchase it. But if the Lay *Romanists* should secretly purchase one of these *Rhemish* Testaments, he durst not own the reading thereof, without the Permission of his Superiours licensing him thereunto.

Secretary *Walsingham*, by his Letters, solicited Mr. *Thomas Cartwright* to undertake the confuting this *Rhemish* Translation; and the better to enable him to undertake the Work, sent him an Hundred Pounds out of his own Purse. *Walsingham's* Letters to *Cartwright*, are seconded by another from the Doctors and Heads of Houses (and Dr. *Fulk* amongst the rest) at *Cambridge*, besides the Importunity of the Ministers of *London* and *Sussex*, soliciting him to the same Purpose. Hereupon *Cartwright* set to the Business, and was very forward in the Pursuance thereof; of which Archbishop *Whitgift* had no sooner Notice, but presently he prohibited his farther Proceeding therein. Many commended his Care, not to intrust
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the Defence of the Doctrine of the Church of *England*, to a Pen so disaffected to the Discipline thereof. Others blamed his Jealousy, to deprive the Church of so learned Pains of him, whose Judgment would so solidly, and Affections so zealously confute the publick Adversary. Disheartned hereat, *Cartwright* desisted; but some Years hereafter, encouraged by a Person of Quality, he re-assumed the Work, but, prevented by Death, perfected no farther than the 15th Chapter of the *Revelations*. Many Years lay this Work neglected, and the Copy thereof Mousse-eaten in part, whence the Printer excused some Defects therein in his Edition, which tho' late, yet at last came forth *Anno* 1618. Mean time whilst *Cartwright's* Refutation of the *Rhemish* Translation was thus retarded, Dr. *William Fulk* Master of *Pembrake* Hall in *Cambridge*, entred the List against it, judiciously and learnedly performing his Undertaking therein.

The *Rhemists* profess in their Preface to the *New Testament*, *That the Old Testament also lieth by them, for lack of good Means to publish the whole in such sort, as a Work of so great Charge and Importance requireth.* Out of Fear it ariseth, that they which hitherto could not endure the Holy Scriptures to be read of the People in their Mother Tongue, now lest they should ut-

terly fall from the Hope of their Gain, through a vehement Suspicion of Jugling and playing under-board with the People, are constrained to profess a Readiness to print that, which they sometimes burned, and pretend an Allowance of that, which in Times past they condemned. They were wont to boast of the Zeal of Popes, Cardinals, and other great Prelates of the *Romish* Sect, for the Conversion of our Nation, and reducing it unto their Obedience: Were they all so strait-laced, that none of them could find wherewith to bear the Charges of printing a Work so necessary, or at least-wise profitable, as they pretend the Translations of the Scriptures to be for the Maintenance of the Catholick Religion? But about some Twenty Years after, that long-looked for Work crept forth into the World, little Notice being taken thereof by the Protestants, partly because there was no great Eminency therein to intitle it to their Perusal; and partly because that Part of the Bible is of least Concernment in the Controversy betwixt us and the Church of *Rome*.

In the latter end of Queen *Elizabeth's* Reign, *Ambrose Usber* Brother to Dr. *James Usber*, Primate of *Ardmagh*, having attained to great Skill and Perfection in the Oriental Tongues, rendred much of the
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Old Testament from the original *Hebrew* into *English*, but it was never made publick.

King *James* the First being come to the Crown *Anno* 1603, the Presbyterian Party made their Application speedily to him, in Hopes to have their Government set up. And the King having received a Petition from certain Persons of over-zealous Spirits, against the Established Government and Liturgy in the Church, appointed a Conference to be held at *Hampton Court*, the 14th of *January* 160 $\frac{3}{4}$ for the settling the Peace of the Church, and the quieting the Complaints of its Adversaries. Here Dr. *Reynolds*, one of the Opposers of Conformity, moved that the Bible might be anew translated, alledging that such Translations as were then extant, answered not the Original, and he instanced in three Particulars; *Galat.* iv. 25. in the Original *συστοιχῆν*, ill-translated, *bordereth*. *Psf.* cv. 28. in the Original, *They were not disobedient*, ill-translated, *They were not obedient*. *Psf.* cv. 30. in the Original, *Phineas executed Judgment*, ill-translated, *Phineas prayed*. To which the King replied, *That he could never yet see a Bible well translated in English, but thought that of all, that of Geneva was the worst*; adding, *I wish some special Pains was taken for an uniform Translation, which should be done by the best learned in both Universities, then reviewed*

viewed by the Bishops, presented to the Privy-Council, and lastly ratified by Royal Authority, to be read in the whole Church, and no other. Here Bancroft Bishop of London interposed, saying, *It was fit no Marginal Notes should be added thereunto.* To which the King replied, *That Caveat is well put in, for in the Geneva Translation some Notes are partial, untrue, seditious, and favouring of traiterous Conceits.* As when from *Exod. i. 19.* Disobedience to Kings is allowed in a Marginal Note, and *2d Chron. xv. 16.* King *Asa* is taxed in the Note for only deposing his Mother for Idolatry, and not killing her. To these Exceptions may be added two more; the first is their Comment upon the 12th Verse of the 2d of *St. Matthew*; here they tell us, That Promise ought not to be kept where God's Honour and preaching of his Truth is hindred; or else it ought not to be broken. What loose Casuistry is this? What a desperate Expedient is this to justify the Breach of Promises and Oaths; of Contracts between Man and Man? What Insurrections and Confusions have been raised upon this Pretence? The other extraordinary Comment is on *Revel. ix. 3.* where the Locusts that come out of the Smoke are said to be false Teachers, Hereticks, and worldly subtle Prelates, with Monks, Fryars, Cardinals, Patriarchs, Archbishops,

bishops, Bishops, Doctors, Batchelors, and Masters; a strong Composition of Ignorance and Ill-will. What broad Inuendo's are here upon the *English* Clergy, and all those distinguished with Degrees in the Universities? These, it seems, according to the Skill and Charity of the *Genevean* Annotators, are Part of the Locusts that came smoaking out of the bottomless Pit.

This produced a Resolution in his Majesty for a new Translation, who appointed certain learned Men to the Number of Fifty-four for that Purpose; and to encourage this Work, the King made some preparatory Advances, as appears by his Letter to the Archbishop of *Canterbury* of July 22d 1604, wherein he tells him, *He had already appointed certain learned Men for the Work, divers of which having either no Ecclesiastical Preferment at all, or else so very small, that the same was far unmeet for Men of their Deserts, he gives Directions for the Remedy of it, by taking Care for their Preferment.* He also requirereth all Bishops, to inform themselves of all such learned Men within their several Dioceses, as having especial Skill in the *Hebrew* and *Greek* Tongues, have taken Pains in their private Studies of the Scriptures, for the clearing of any Obscurities either in the *Hebrew* or in the *Greek*, or touching any Difficulties or Mistakes in
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the former *English* Translation, and to charge them to send such their Observations in, to be imparted to the several Companies imployed, that so the intended Translation might have the Help and Furtherance of all the principal learned Men in the Kingdom.

Before this Work was begun, Seven of the Persons nominated for it, were either Dead, or declined the Task ; for the List of the Translators, as given us by *Fuller*, amounts to but Forty-Seven. This Number was ranged under Six Divisions, and several Parcels of the Bible assigned them, according to the several Places, where they were to meet, confer, and consult together. Every one of the Company was to translate the whole Parcel ; then they were to compare these together ; and when any Company had finished their Part, they were to communicate it to the other Companies, so that nothing should pass without a general Consent. The Names of the Persons and Places where they met, together with the Portions of Scripture assigned each Company, were as follow.

1st, Dr. *Lancelot Andrews*, first Fellow, then Master of *Pembroke Hall* in *Cambridge*, at this Time Dean of *Westminster*, afterwards Bishop of *Ely*, then of *Winchester*. 2^{dly}, Dr. *John Overall*, Fellow of *Trinity-*

Trinity College, Master of *Catherine Hall* in *Cambridge*, at this Time Dean of *St. Paul's*, afterwards Bishop, first of *Coventry* and *Litchfield*, then of *Norwich*. 3dly, Dr. *Adrian Saravia*, a Native of *Artois*, bred at the University of *Leyden*, but a strong Assertor of Episcopacy. This Doctrine being discouraged in his own Country, where the Parity of Ministers was an Article of their publick Confession, he cast himself upon the Protection of the Church of *England*, in which he was preferred to be a Prebendary of *Canterbury* and *Westminster*, and considered in other respects to his Satisfaction. 4thly, Dr. *Layfield*, Fellow of *Trinity College* in *Cambridge*, Parson of *St. Clement-Danes*; being skill'd in Architecture, his Judgment was much relied upon for the Fabrick of the Tabernacle and Temple. 5thly, Dr. *Clerk*, Fellow of *Christ College* in *Cambridge*, Preacher in *Canterbury*; not in the List of those that met. 6thly, Dr. *Leigh*, Archdeacon of *Middlesex*, Parson of *Allhallows Barking*. 7thly, Dr. *Burgley*. 8thly, Mr. *King*. 9thly, Mr. *Tompson*. 10thly, Mr. *Bedwell*, sometime of *St. John's College* in *Cambridge*, and Vicar of *Tottenham* near *London*.

These Ten met at *Westminster*, and to them were assigned the *Pentateuch*, the History from *Joshua* to the First Book of *Chronicles* exclusively.

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2dly, To meet at *Cambridge* Eight; viz. 1st, Mr. *Lively* the King's *Hebrew* Reader in *Cambridge*. 2dly, Mr. *John Richardson*, Fellow of *Emanuel* College, afterwards Doctor of Divinity, Master first of *Peter-House*, then of *Trinity* College. 3dly, Mr. *Chadderton*, after Doctor in Divinity, Fellow first of *Christ* College, then Master of *Emanuel*. 4thly, Mr. *Dillingham*, Fellow of *Christ* College, beneficed in *Bedfordshire*, where he died. 5thly, Mr. *Andrews*, after Doctor in Divinity and Master of *Jesus* College, Brother to the Bishop of *Winchester*. 6thly, Mr. *Harrison* Vice-Master of *Trinity* College. 7thly, Mr. *Spalding*, Fellow of *St. John's*, and *Hebrew* Professor in that College. 8thly, Mr. *Bing*, Fellow of *Peter-House*, and *Hebrew* Professor therein.

To these were allotted the Books from the First of the *Chronicles*, with the rest of the History, and the *Hagiographa*, viz. *Job*, *Psalms*, *Proverbs*, *Canticles*, *Ecclesiastes*.

3dly, For *Oxford* were chosen Seven, viz. 1st, Dr. *John Harding*, President of *Magdalen* College. 2dly, Dr. *John Reynolds*, President of *Corpus Christi* College; dyed soon after his ingaging in this Work: He was born at *Pinkoe* in *Devonshire*, bred in

in *Oxford* where he was King's Professor; his Brother *William* and himself happened to divide in their Persuasion, *John* was a zealous Papist, and *William* as heartily engaged in the Reformation. Afterwards the two Brothers entring into a close Dispute, argued with that Strength, that they turned each other. This Dr. *Reynolds*, notwithstanding his appearing for the Dissenters at the *Hampton-Court* Conference, conformed himself to the Church Ceremonies. 3dly, Dr. *Thomas Holland*, Rector of *Exeter* College, and the King's Professor of Divinity. 4thly, Dr. *Richard Kilby*, Rector of *Lincoln* College, and *Hebrew* Professor. 5thly, Mr. *Miles Smith*, after Doctor in Divinity, and Bishop of *Gloucester*. He wrote the Preface to the Translation, and was one of the Revisors of the whole Work, when finished. 6thly, Dr. *Richard Brett*, Rector of *Quainton* in *Buckinghamshire*. 7thly, Mr. *Fairclowe*.

These had for their Task the Four greater Prophets, with the *Lamentations*, and the Twelve lesser Prophets.

4thly, For the Prayer of *Manasses*, and the rest of the *Apocrypha*, Seven were appointed at *Cambridge*. 1st, Dr. *Duport*, Prebendary of *Ely*, and Master of *Jesus* College. 2dly, Dr. *Braintwaite*, first Fellow of *Emanuel*, then Master of *Gonvil*

and *Caius* College. 3dly, Dr. *Radcliff* Fellow of *Trinity*. 4thly, Mr. *Ward* of *Emanuel*, after Doctor in Divinity, Master of *Sidney* College, and *Margaret* Professor. 5thly, Mr. *Downs*, Fellow of St. *John's*, and *Greek* Professor. 6thly, Mr. *Boyse*, Fellow of St. *John's*, Prebendary of *Ely*, and Parson of *Boxworth* in *Cambridgeshire*. 7thly, Mr. *Ward*, Fellow of King's College, after Doctor in Divinity, Prebendary of *Chichester*, and Rector of *Bishop-Waltham* in *Hampshire*.

5thly, For the *New Testament*, there were the Four Gospels, *Acts*, and *Revelations*, assigned to Eight at *Oxford*, viz. 1st Dr. *Thomas Ravis* Dean of *Christ Church*, afterwards Bishop of *London*. 2dly, Dr. *George Abbot*, Master of University College, afterwards Archbishop of *Canterbury*. 3dly, Dr. *Eedes*. 4thly, Mr. *Thompson*. 5thly, Mr. *Savil*. 6thly, Dr. *Peryn*. 7thly, Dr. *Ravens*. 8thly, Mr. *Harmer*.

6thly, The *Epistles* of St. *Paul*, and the Canonical *Epistles*, were assigned to Seven at *Westminster*, viz. 1st, Dr. *William Barlow*, of *Trinity Hall* in *Cambridge*, Dean of *Chester*, after Bishop of *Lincoln*. 2dly, Dr. *Hutchenson*. 3dly, Dr. *Spenser*. 4thly, Mr. *Fenton*. 5thly, Mr. *Rabbet*. 6thly, Mr. *Sanderson*. 7thly, Mr. *Dakins*.

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That these might proceed to the best Advantage in their Method and Management; the King recommended the following Rules to be by them most carefully observed:

1st. *The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Original would permit.*

2^{dly}, The Names of the Prophets and Inspired Writers, with the other Names in the Text, to be kept as near as may be, as they stand at present by customary Use.

3^{dly}, The old Ecclesiastical Words to be kept, *viz.* the Word Church, not to be translated Congregation, &c.

4^{thly}, When a Word hath divers Significations, that to be kept, which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of Faith.

5^{thly}, the Division of the Chapters not to be altered, or as little as may be, if Necessity so require.

6^{thly}, No Marginal Notes at all to be affixed, but only for the Explanation of the *Hebrew* or *Greek* Words, which cannot, without some Circumlocution, so briefly and fitly be expressed in the Text.

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7thly, Such Notations of Places to be marginally set down, as shall serve for the fit Reference of one Scripture to another.

8thly, Every particular Man of each Company, to take the Chapter or Chapters assigned for the whole Company, and having translated or amended them severally by himself, all the Division was to meet together, examine their respective Performances, and agree for their Parts what shall stand.

9thly, As any one Company hath finished a Book in this Manner, they shall send it to the rest to be further consider'd.

10thly, If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, they were to note the Place, and send back the Reasons of their Disagreement. If they happen to differ about the Amendments, the Difference was to be referred to a general Committee, consisting of the chief Persons of each Company, at the end of the Work.

11thly, When any Place is found remarkably Obscure, Letters were to be directed by Authority, to any learned Person in the Land, for their Judgment thereupon.

12thly, Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in Hand ; and to move and charge as many as being skilful in the Tongues, and having taken Pains in that
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Kind, to send their particular Observations to the Company, either at *Westminster*, *Cambridge*, or *Oxford*.

13^{thly}, The Directors in each Company to be the Dean of *Westminster* and *Chester* for that Place, and the King's Professors in *Hebrew* and *Greek*, in each University.

14^{thly}, The Translations of *Tyndal*, *Matthews*, *Coverdale*, *Whitchurch*, and *Geneva*, to be used, when they come closer to the Original, than the Bishop's Bible.

Lastly, Three or Four of the most Eminent Divines in either of the Universities, tho' not of the Number of the Translators, were to be assigned by the Vice-Chancellor, to consult with other Heads of Houses, to be Overseers of the Translations.

These entred upon the Work in the Spring 1607, and prosecuted it with all due Care and Deliberation; but it was about Three Years before it was finished. The untimely Death of Mr. *Edward Lively* (much Weight of the Work lying on his Skill in the Original Tongues) much retarded the Proceedings; however the rest vigorously, tho' slowly, proceeded in this hard, heavy, and holy Task, nothing offended with the Censures of impatient People, condemning their Delays (tho' indeed but due Deliberation) for Laziness. But after long Expectation and great Desire,

Desire, came forth this new Translation *Anno* 1610, the Divines having been at great Pains in the Work, not only examining the Channells by the Fountain, Translations with the Original, which was absolutely necessary, but also comparing Channells with Channells, which was abundantly useful, *Italian, Spanish, French, and Dutch* Languages.

The Design, as the Preface tells us, was not to make a Translation altogether new, nor yet to make of a bad one a good one, but to make a good one better; or of many ones, one principal good one, not justly to be excepted against.

But this glorious Work did not want Detractors to defame it; the *Romanists* much excepted hereat. Was their Translation (say they) good before? Why do they now mend it? Was it not good? Why was it obtruded upon the People? These observe not, that whilst thus in their Passion they seek to lash the Protestants, their Whip flies in the Faces of the most learned and pious Fathers, especially St. *Jerom*, who, not content with the former Translations of the *Septuagint, Symacus*, and others, did himself translate the *Old Testament* out of the *Hebrew*. Yea, their Cavil recoils on themselves, and their own Vulgar Translation, whereof they have so many and different Editions. *Isidorus Clavius*

Clavius, a famous Papist, observed and amended, as he says, Eight Thousand Faults in the Vulgar *Latin*. And since his Time, how do the *Paris* Editions differ from the *Louvaine*, and *Hentenius's* from them both? How infinite are the Differences of that which Pope *Clement* the VIIIth published, from another which *Sixtus Quintus*, his immediate Predecessor, set forth? Thus we see, to better and refine Translations, hath ever been accounted a commendable Practice, even in our Adversaries.

Besides this, the *Romanists* take Exception, because in this our new Translation, the various Senses of Words are set in the Margin. This they conceive a shaking of the Certainty of the Scriptures, such Variations being as Suckers to be pruned off, because they rob the Stock of the Text of its due Credit and Reputation. But on serious Thoughts it will appear that these Translators, affixing the Diversity of the Meaning of Words in the Margin, deserve Commendations for their Modesty and Humility therein. For tho' all Things that are necessary to Salvation are plainly set down in the Scriptures, yet seeing there is much Difficulty and Doubtfulness (not in Doctrinal, but) in Matters of less Importance, Fearfulness did better besem the Translators than Con-

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fidence, entring in such Cases a Caution, where Words are of different Acceptations.

Some of the Presbyterians were not well pleased with this Translation, suspecting it would abate the Repute of that of *Geneva*, with their Annotations made by the *English* Exiles, and printed with the general Liking of the People, above Thirty times over. And some complained that they could not see into the Sense of the Scriptures, for the lack of those *Geneva* Annotations. But to say nothing of the Defects and Faults of those Annotations, (tho' the best in those Times which are extant in *English*) these Notes were so tuned to that Translation alone, that they would jar with any other, and could no way be fitted to this new Edition of the Bible.

Some of our Church also would pretend to find Errors and Mistakes in it. (and no Body thinks it wholly free) Mr. *Walton* in the Life of Bishop *Sanderſon* gives a remarkable Instance of this: Dr. *Kilby*, an excellent Critick in the *Hebrew* Tongue, Professor of it in the University, a perfect *Grecian*, and one of the Translators, going into the Country, took Mr. *Sanderſon* to bear him Company. Being at the Church on *Sunday*, they found the young Preacher to have no more Discretion, than
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to waste a great Part of the Time allotted for his Sermon in Exceptions against the late Translation of several Words, (not excepting such a Hearer as Dr. *Kilby*) and shew'd Three Reasons why a particular Word should have been otherwise translated. The Preacher in the Evening was invited to the Doctor's Friend's House, where, after some other Conference, the Doctor told him, he might have preached more useful Doctrine, and not have fill'd his Auditors Ears with needless Exceptions against the late Translation; and for that Word, for which he offered that poor Congregation Three Reasons, why it ought to have been translated as he said, he and others had considered all them, and found Thirteen more considerable Reasons, why it was translated as now printed. And told him, if his Friend, (Mr. *Sanderson*) then attending him, should prove Guilty of such Indiscretion, he should forfeit his Favour. To which Mr. *Sanderson* said, he hop'd he should not.

At a Grand Committee for Religion, in a pretended Parliament summoned by *Oliver Cromwell* Anno 1656, it was ordered that a Sub-Committee should advise with Dr. *Walton*, Mr. *Hughes*, Mr. *Castle*, Mr. *Clerk*, Mr. *Poult*, Dr. *Cudworth*, and such others as they thought proper, to

consider of the Translations and Impressions of the Bible, and to offer their Opinion therein to the Committee, and that it should be more particularly recommended to *Bulstrode Whitlock*, one of the Lords Commissioners of the Treasury, to take Care of that Affair. The Committee met frequently at *Whitlock's* House, where the learned Men in the Oriental Languages attended, made many Observations upon this Subject, and pretended to discover some Mistakes in the last *English* Translation, which yet they allowed was the best extant. They took a great deal of Pains in this Business, which yet came to nothing by the Dissolution of the Parliament.

After the Restoration, the King granted a Commission *Anno* 1661, to several Persons to review the Liturgy, in Order to have it farther accommodated to a general Satisfaction, and the Bishop of *London's* Lodgings in the *Savoy* were appointed for the Place of Meeting, when the Presbyterian Divines delivered in their Exceptions to the Common-Prayer, together with the additional Forms and Alterations which they desired. One of their Exceptions was, that there were many Defects observed in the Version of the Scriptures used in the Liturgy, that it was either obsolete in Language, or mistaken in Sense, as they endeavoured to prove in several
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Instances; they therefore moved that this Version might be struck out, and the new Translation allowed by Authority substituted instead thereof. To which the Commissioners on the Liturgy's Part returned their Answer, wherein they were willing that all the Epistles and Gospels, be used according to the last Translation, but that the Psalms be used after the former Translation, mentioned in the Rubrick, and printed according to it; which was done accordingly.

Leave we then these worthy Men the Translators, now all of them gathered to their Fathers, whose Industry, Skilfulness, Piety, and Discretion, hath therein bound the Church unto them, in a Debt of special Remembrance and Thankfulness. These with *Jacob Gen. xxix.* rolled away the Stone from the Mouth of the Well of Life, so that now even *Rachel's* weak Women, may freely come both to drink themselves, and water the Flock of their Families at the same. And the Church has not only permitted all Believers, without Distinction of Age or Sex, to read these Holy Books, but always exhorted them to do so ('till these last Ages) by the Mouths of its Pastors, without excluding any. It has exhorted Children to it, that according to the Example of *Timothy*, they might be nourished and brought up in the
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Knowledge of the Holy Scriptures. It has exhorted Catechumens to it, and admitted them to hear the Word of God, tho' it excluded them from its Myſteries, that they might conceive a Veneration and Reſpect for the Religion which they embraced. It has exhorted Women, Maids, and young Widows to it, that they might learn from it their ſeveral Duties, and by a continual Meditation on it, arrive to a greater Perfection of Spiritual Life. It has exhorted to it the Ignorant, and Men of low Degree, being perſuaded that *Jeſus Chriſt* had choſen ſuch, even before the Great and Wiſe; and that the Holy Scriptures, tho' they contain Myſteries and very ſublime Things in them, are nevertheless ſuited to the Capacities of all Perſons, and accommodated to the Underſtanding of the meanest Readers, ſo that a Mechanick, a Servant, a poor Woman, and the moſt ignorant of Men may profit by reading them. It has exhorted to it not only ſuch as profeſs to lead a Spiritual Life, but thoſe who live in the World, who have a Family and Imployment, that they might find there a Support for their Weakneſs, in the miſt of the Dangers to which the Occupations of this World expoſe them, and Aſſiſtance againſt the Temptations, to which they are continually liable. It has exhorted to it Sinners, and Perſons engag'd
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in a vicious Course, that they might there seek a Remedy for their Spiritual Distempers; and hearkning to the Voice of God, and being enlightned by his Word, might be sensible of their Errors, and embrace the Means of breaking off the Chains of their wicked Customs. So that neither Age, nor Sex, nor Ingenuity, nor want of Capacity, nor a Man's Profession, nor the Condition he is in, have been ever looked upon as sufficient Reasons to forbid Christians to read the Holy Scriptures. In a Word, the Church has not only exhorted all Believers to read them, but told them, by the Mouths of the holy Fathers, that 'tis the Devil, who diverts Christians from so doing. It has reproved and blamed those who neglected it, and declared that the Ignorance of the Holy Scriptures, is one of the chief Causes of all our Miseries; that from thence, as from an unhappy Spring, had proceeded innumerable Disorders; that thence came such a Swarm of Heresies, such Depravation of Manners, such a Multitude of useless Labours, and vain Employments, in which Christians engaged themselves.

Happy! thrice happy! hath our *English* Nation been, since God hath given it learned Translators, to express in our Mother Tongue the Heavenly Mysteries of his holy Word, delivered to his Church in the
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Hebrew and Greek Languages; who altho' they may have in some Matters, of no Importance unto Salvation, as Men, been deceived and mistaken, yet have they faithfully delivered the whole Substance of the Heavenly Doctrine, contained in the Holy Scriptures, without any Heretical Translations, or wilful Corruptions. With what Reverence, Joy, and Gladness then ought we to receive this Blessing? Let us read the Scriptures with an humble, modest, and teachable Disposition, with a Willingness to embrace all Truths which are plainly delivered there, how contrary soever to our own Opinions and Prejudices; and in Matters of Difficulty, readily hearken to the Judgment of our Teachers, and those that are set over us in the Lord; check every presumptuous Thought or Reasoning which exalts it self against any of those Mysterious Truths therein revealed. And if we thus search after the Truth in the Love of it, we shall not miss of finding that Knowledge, which will make us wise unto Salvation.

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